

MISSIONS



ENCOURAGING SIGNS

The President of the Northern Baptist Convention Sounds a Note of Optimism

- Within recent weeks there have been manifestations of fresh missionary interest on the part of hundreds of churches, giving us reason to hope that we are about to witness an increased support of our missionary enterprises.
- The December meeting of denominational organizations in Chicago sent men and women to their homes with a deepened seriousness and a fresh sense of our dependence upon spiritual forces.
- The very next day there was a meeting of representatives of 40 Baptist churches in Chicago, at which I was a visitor, when spontaneously those present pledged themselves to do their best to stop the apparent retreat and lead their churches into a larger practical missionary interest.
- A few days later at Sioux Falls, South Dakota, I witnessed representatives of churches in that area spontaneously taking similar action, in spite of drought and other unfavorable conditions.
- One of our well known younger pastors is challenging hundreds of his fellow pastors to lead their churches into giving far larger amounts this year than last for Christian missions. And pastors are telling me by letter or in person of what they are trying to do to lead their churches into a fresh interest.
- While one is hardly justified in expecting that a single year will bring us back to the standards of giving of a few years ago, there is reason to believe that this Convention year will mark a turn of the tide. This can easily prove true if the churches will determine prayerfully to attempt larger things.
- Let every church, large or small, determine that it will do its part to help the denomination begin again to climb upward in its contribution of life and money in support of the Christian missionary enterprise.

—James H. Franklin

NORTHERN BAPTIST CONVENTION

COUNCIL ON FINANCE AND PROMOTION

152 Madison Avenue, New York, N. Y.

See Question Box Announcement on page 192

QUESTION BOX MARCH

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Who had a temperature of 104 degrees?
2. What will cost 2,000,000 rupees?
3. What do the figures 107,398 represent?
4. Who is Lynne K. Lewis?
5. What institution has 75 acres of land?
6. Who was born on September 10, 1871?
7. What is to be limited to 400 delegates?
8. Where did foreigners sit on benches in a pit?
9. How old is Catherine MacDiarmid?
10. Who is William T. Murphy, Jr.?
11. What church membership has grown from 16 to 47 since 1930?
12. Who has performed miracles of surgery?
13. Where is Tasker Street?
14. What is probably the richest city district in the world?
15. What will happen October 18-22 of this year?
16. Who says that this Convention year will mark a turn of the tide?
17. Who wrote that American foreign commerce was deriving rich profits?
18. Who is Stuart G. Cole?

QUESTION BOX PRIZES

New Rules for 1936

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded.

All answers must reach us not later than January 1, 1937, to receive credit.

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

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MARCH, 1936

No. 3

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See article on page 147 of this issue

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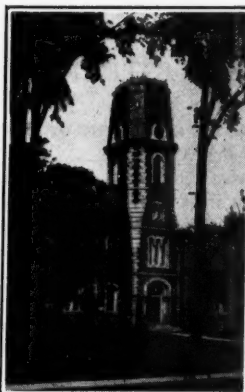
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The By-Products of College Life

By **PRESIDENT W. G. SPENCER**

NEW significance has been attached in recent years to by-products. In the earlier days when there was pioneering enough to be done and everything in ample abundance, the by-products were neglected and forgotten. But modern industry has made the word a very real one, and many companies make their profit on by-products.

There are valuable by-products in college life, too. The social organizations constitute one of very real value. True enough, we come to college for an education, but an education consists as much in knowing how to get along with folk as in knowing things, and wisdom requires both.

Social organizations make a large contribution to rubbing down the rough edges in personality. They are really of two kinds, the horizontal which represents class affiliations, and the perpendicular which represents the purely social. It is worth as much for a freshman coming upon a campus to come to know some seniors and sophomores and juniors intimately as it is for him to know his own classmates. And these organizations furnish a unique opportunity for the upperclassmen to contribute to the social education of underclassmen. Franklin College believes that the social, class, and departmental organizations make a very genuine contribution to campus life and to personality, and those students who come to the college are invited to give these their sober thought and attention.

Not to be neglected in considering the purely social organizations, such as fraternities and sororities, is the marvelous contribution which they make to the alumni in furnishing a perpetual college home when returning to the campus. And the chance contacts made after graduation with members of similar groups in other colleges tend to continually widen the horizon and enlarge the circle of friends.

For information write to

PRESIDENT W. G. SPENCER, LL.D.

FRANKLIN, INDIANA

Still Going Up!

THE new year 1936 started well for MISSIONS. Its first month closed with another subscription gain. January brought 4,271 subscriptions as compared with 4,208 for January, 1935, or a net gain of 63 for the month.

January is thus the 33rd consecutive month to record a gain

in the number of MISSIONS' subscribers.

Adding the 4,271 January total to the 5,267 December total (the two months constitute the peak subscription period for all magazines), brings a total of 9,538 subscriptions for the two months.

December and January subscribers have set a fine example for those whose subscriptions ex-

pire in February, March and all subsequent months in the new year.

Will you not do your part when your subscription expires and *thus maintain this upward trend throughout the year?*

LETTERS

From the Editor's Mail Bag

I was born and raised a Baptist. I also have spent the past two years in Soviet Russia as an engineer. After reading the cowardly, false, malicious, attack in your January issue, me and mine have come to the parting of the ways with Baptists and all churches of your ilk. The Russians are correct. The lying, greedy Christians are feeding their people with religious opium for selfish gain. The Russians practice Christianity but abhor its teaching. You teach it and plunder the masses. —Anonymous, Los Angeles, Cal.

NOTE.—Most periodicals pay no attention to unsigned communications. MISSIONS makes an exception in this case and publishes the above because of its contrasting viewpoint with that expressed in the following letter.—Ed.

Having read the article in your January issue on "What I Saw in Russia," I write to tell you how much I am interested. I trust it will serve to awaken the church people of this country to what the people in Russia are suffering and what we may be called upon to suffer here unless the state of affairs makes a radical change. I find many church people totally indifferent to evil conditions both there and here. My husband and I have followed this matter closely for several years and are deeply interested in such enlightening articles.—Mrs. Irene Batdorf, Norristown, Pa.

In your report of the Chicago mid-year denominational meeting you state that "there are 500 men on the M. & M. pension waiting list who cannot be accepted." This is incorrect. The waiting list was closed last September and all men on the waiting list

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who could accept membership were taken in prior to December 31, 1935. You also state that after January 1st all pastors will pay an amount equal to $2\frac{1}{2}\%$ of their annual salaries, the churches will pay an amount equal to $7\frac{1}{2}\%$, while the Board makes up the difference from its own funds. This is a confused statement. All pastors who have been members, and all pastors who will become members after January 1st will pay an amount equal to $2\frac{1}{2}\%$ each on their annual salaries. Those churches whose pastors come into membership after January 1st will of necessity pay an amount equal to $7\frac{1}{2}\%$ of the pastor's salary. There is no difference to be made up from our funds.—P. C. Wright, Ministers and Missionaries Benefit Board.

In your January issue, page 40, the reference to certain "information furnished" by me respecting the Foreign Mission Society's financial situation is not a proper inference from my statement. The attitude of the New York banks with which the Society maintains connections has always been most friendly and considerate; never more so than now. They have loaned the Society funds in the amount needed on favorable terms and with no security other than a note signed by the Society's authorized officers. When we approached the officers of our principal bank with reference to our present situation and probable needs, they were most courteous and sympathetic. They examined with meticulous care into our financial status, budget policy and probable ability to repay within a reasonable period any loans which they might advance. They acceded to a program of loans and repayment based upon a budget policy which we outlined. They laid down no conditions which we did not cordially accept as eminently fair and reasonable. Our budget program was adopted by the Foreign Board and was approved by the Finance Committee of the Northern Baptist Convention months before any approach was made to the bank, which required nothing of us which the Board had not on its own initiative deemed necessary to the Society's sound financial admin-

istration. Negotiations with the bank simply accented and gave point to the necessity for pursuing the policy already determined upon.—George B. Huntington, Treasurer, American Baptist Foreign Mission Society.

Consider the Leak

A CARTOON BY CHARLES A. WELLS



THERE are some people who feel that the world mission of Christianity is not producing sufficient results and that it is failing to carry into modern life the fluid strength of its redemptive power. And some are of the opinion that the cause of this lies in the mechanism of the Christian program itself.

There is no doubt that more power and lift in the pump would produce more of the water of life; but it is the leak in the vessel in which the water is to be carried that needs to be considered.

No matter how full we might be able to fill the vessel, a great portion of the water of life that fills it would be lost before it could be carried to the thirsty multitudes who need it. All the tinkering with the pump will never remedy the leak.

That is something the church must do within itself. A fire burning deep within must remelt and fuse into complete oneness the vessel of the church's interest and merge into unbroken unity its eagerness to bring the water of life to a thirsty world.—

CHARLES A. WELLS.

In January issue, page 39, you mention the "facts" which were distributed at the Chicago denominational mid-year meeting by four secretaries, all men, and you overlooked the fact that
(Continued on page 190)

HAPPY CHRISTIAN FAMILIES AND CHARMING CO-EDS IN WEST CHINA

RIGHT: Women students in the West China Union University. **BOTTOM:** Miss Pearl Fosnot, Dean of Women, Miss Sara Downer, and women graduates, charming Chinese co-eds



CENTER, FROM LEFT TO RIGHT: Pastor Hsu of the Chengtu Baptist Church, and family. Secretary Fuh of Szchuan Baptist Convention and his family. Church Treasurer Chang, Mrs. Chang and one of their four children. Mr. Chang is also head of the Chengtu School for the Blind



MISSIONS

VOL. 27, NO. 3



MARCH, 1936

We Should Not Need the Ides of March



IN other years, the first days of January brought an avalanche of gifts in the mail of philanthropic organizations. December postmarks implied that the senders would record the gifts in the 15% income tax exemption. However, the National Religion and Welfare Committee calculates that exemptions actually claimed will barely exceed 3% for last year. So the Committee appeals to Americans to be generous and to give to philanthropic causes the full 15% allowable exemption. The appeal is timely in view of the March 15 income tax date.

As in other years, the month of March brings Annual Pledge Week to Northern Baptists. They are asked to pledge how much Christian world service they will support during their next denominational year. Pledge Week is March 8-15, as fixed by the Northern Baptist Convention. So the Convention again appeals to Baptists to cooperate in an established and successful method of missionary finance. Thus the Ides of March, which to Julius Caesar brought death and to American citizens suggest the income tax, to Northern Baptists mean pledges for denominational enterprises.

Roman Catholics have a somewhat similar method of securing missionary support. Every priest in the New York Archdiocese recently received a pastoral letter from Cardinal Hayes in which the Cardinal wrote:

We who have the faith must not forget the mission work of God's church. MISSION SUNDAY, as planned by the Holy Father for every diocese in the Christian world, recalls what we owe to the missionaries of yesterday. They labored and sacrificed themselves in order that our ancestors might come to the knowledge of divine truth. The missionaries of today are doing the same heroic work in bringing the faith to others.

So the Cardinal appeals to Catholics to send missionaries to others as an obligation for what Catholics received from missionaries in the past.

Not one of these three types of appeal goes to the root of the matter. Tax exemption may lead a taxpayer to prefer to give money to a philanthropic cause rather than to the tax collector; but it will be a resentful preference that cannot develop a true spirit of generosity. A mandate from the Pope will be accorded obedience; but hierarchical compulsion cannot create a lasting concern that missionaries shall carry the gospel to the ends of the earth. An ecclesiastically appointed pledge week may elicit enough denominational loyalty to make the scheme reasonably successful; but it cannot produce a desire to make the gospel available to others.

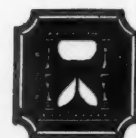
The greater the pressure of such devices and arguments, the greater is the certainty that the followers of Christ, whatever their religious affiliation, have lost a spiritual reality, an inner dynamic whose impelling urge, if it is there, should find expression in disinterested service regardless of tax exemption, in generous support of Christian missions irrespective of hierarchical mandate, and in sincere determination, without reliance on calendar periods, that a world spiritually destitute and floundering in its religious confusion and moral bankruptcy, shall know Jesus Christ.

If God were truly real to us and if we were genuinely committed to His purpose as revealed in Jesus, our lives would be so transformed and so radiant from His indwelling presence that we would never need the Ides of March to remind us to be unselfish, generous, missionary-minded, anxious and eager to share our redeeming experience and radiant living with others.



The World Today

Current Events of Missionary Interest



Do You Know What it Means to Live in the Slums?

ALL large cities and many smaller towns have slum areas with congested populations and deplorable housing conditions. When slums are mentioned an American usually thinks of Bombay, Tokyo, Naples, Glasgow and other cities abroad and seldom of cities in the United States. In January a manifesto issued by clergymen of three faiths,—Protestant, Catholic and Jewish—called attention to the slum conditions in New York City.

According to that manifesto there are 17 square miles of slums in New York City. In this area 322,065 dwelling units lack hot water; 249,653 lack private indoor toilets; 309,157 have neither tub nor shower baths; 491,596 are without central heating. In the city at large there are about 250,000 sleeping rooms into which the sun cannot shine. The only access to fresh air is a narrow, interior and practically useless shaft. In the 19th Police District—probably the richest district in the world in so far as controlled wealth is concerned—there are upwards of 40,000 windowless sleeping rooms. East of 3rd Avenue probably less than 50% of the homes have private toilets. In these congested areas the infant mortality rate is 100% higher than the city average; the general mortality is more than 200% higher, and the incidence of tuberculosis is nearly 300% higher.

These conditions cast their blight upon the lives of men, women and children. They breed crime. They aggravate every physical and spiritual ill of life. They are a menace to the welfare of body, mind and soul. The degrading results on the character and personality of people living in the slums need no comment.

Conditions like these in New York City are to be found in only less extent in most other American cities. The manifesto rightly decries the slums as "an awful offence against the sanctity of human life." It points out that in England since 1919 the Government built nearly 1,200,000 low-rental housing units and thereby provided for more than 4,000,000 people.

This is more than a social or economic or moral problem. It is a religious problem that challenges the home mission enterprise of every denomination. Not only do these conditions deny the fundamental "right to life, liberty and the pursuit of happiness," but they make the growth of Christian character, the



Tenement house existence (not life) in the slums of New York. You can easily imagine its demoralizing influence on childhood

enjoyment of the life abundant, the building of a Christian church, and the development of a Christian social order well nigh impossible.

The manifesto concludes, "Therefore, in the name of Church and Synagogue, we pledge ourselves to strive without ceasing to abolish the slums." That pledge all American Christians should heartily support.

India Will Soon Erect The World's Largest Hindu Temple

ACCORDING to *The Indian Witness*, a new temple is to be erected near the Hindu University in Benares, India. Plans have been drawn by a

Calcutta firm of architects. The building will embody the best features of Hindu architecture. The cost is estimated at two million rupees (\$750,000 at present exchange rates). It will be the largest temple erected in India, far larger than some of the famed temples in South India. In reporting this *The Indian Witness* includes these significant comments:

This new temple will be an added attraction in Benares. Religious pilgrims and other sight-seers will probably all visit it. But will it in any sense bring new spiritual life to the Hindus who worship at its shrine? Will any reforming and purifying influence come to Hinduism because of this new and matchless temple? We hope it may be a step towards a new conception of worship among the Hindus. If so, it will be worth all it costs.

To these comments an additional query seems pertinent. Does the construction of this new temple foreshadow a revival of Hinduism in India, and precisely at a time when Christianity is losing strength because of the retrenchment policies of practically all mission boards at work in India?

Changing the Names of Cities But Not the Inhabitants Thereof

IT HAS become fashionable in Europe to change the names of cities. During the past two decades Christiania in Norway became Oslo. Constantinople

was changed to Istanbul. St. Petersburg was renamed Petrograd. After the death of Lenin it was again renamed Leningrad. The Irish people apparently disliked having one of their cities named after a queen. When Ireland became the Irish Free State, a port known to all Atlantic travelers as Queenstown became Cobh. Finland's capital city, Helsingfors, was changed to Helsinki, a name not nearly so euphonious. Numerous cities in Russia have been named after Stalin, present dictator. All these changes and many others of lesser interest have occurred in Europe. The vogue is now spreading to the Western Hemisphere. The oldest city in this part of the world, for 440 years known as Santo Domingo, on January 10th changed its name to Ciudad Trujillo. This means Trujillo City, in honor of the President and Military Dictator of the Dominican Republic, part of the island of Hispaniola, which also changed its name a year ago. It was formerly Haiti. (See *Missions*, February, 1934, page 72.) These changes reflect the collapse of economic systems, political revolutions, religious upheavals as in the case of St. Petersburg and Constantinople, the changing fortunes of humanity, the "ebb and flow of history." But what remain unchanged are the people who live in the renamed towns. Changing a city's name in no way produces civic betterment, human contentment, moral improvement, or spiritual advancement. Only a religion that changes human hearts can do that.



Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE CHRISTIAN CHURCH needs not more *popular* preaching but more *unpopular* preaching.—*Rev. W. Russell Bowie.*



WE CANNOT HAVE TRUE BROTHERHOOD without fatherhood. If you deny that God is our Father, all your grand humanitarian statements go up in smoke. The brotherhood of man entails the fatherhood of God.—*Rev. M. J. MacLeod.*



HOW CAN WE HOPE TO KNOW GOD in this precipitate rush of modern life? If He has grown dim and unreal it is because we have not given Him a chance to mean something to us.—*Rev. J. S. Bonnell.*

OUR CONTENTION FOR RELIGIOUS LIBERTY is not alone for ourselves but also for all others as well—Catholics, Jews, even infidels, for we would force no man into religious faith but rather seek in love to show him the way to Christ.—*George W. Truett.*



THERE NEVER WAS A TIME when man was so completely the master of things around him as he is today; and there never was a time when he was so completely the slave of things of which he was the master as he is today.—*Rev. John Gass.*



WE CANNOT CHANGE THE PAST, but we can overcome the power of the past.—*William Lyon Phelps.*

He Was Shipwrecked on a Sand Bar in the Yangtze River

By CONSTANCE M. VICHERT

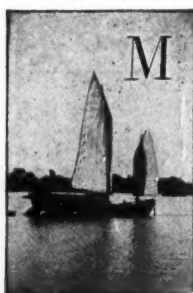
The thrilling narrative of a missionary mother and her six-months-old baby who fled from the menace of Chinese communists only to be shipwrecked in the Yangtze River

NOTE.—Although the events described in this narrative happened last year and pressure of other matter prevented its earlier publication, it has lost none of its news value. It reveals also that missionary service in remote areas of the earth is still subject to perils on land and sea.—ED.



GORDON VICHERT

At six months of age and in this basket the grandson of Professor J. F. Vichert of Colgate-Rochester Divinity School was shipwrecked in the Yangtze River



MY HUSBAND* had to go to Chengtu for medical reasons. After his departure our six-months-old baby Gordon and I went outside the city to remain until his return. A week later we began to hear rumors of communist activities in the southeast and at first we and our Chinese friends considered it all lightly. Even when some of the wealthy people of the city began to go down river we still felt there was no danger. Soon, however, the Chinese around us began to take it more and more seriously. The school girls were quite hysterical and every day a number more left for home or down river. Also some of our Baptist nurses were compelled by their families to move into more protected areas.

At this time I sent a telegram to my husband suggesting his immediate return, but he was at that time undergoing treatments in the hospital in Chengtu. He wired advising our moving to

Chungking. The other foreigners in Suifu felt that this was the wisest thing for me to do so I made plans to leave on the next steamer. I was overjoyed to find that the China Inland Mission folks were leaving then also.

The day after it was decided that I should leave was a busy one. I went in to the city and arranged the house as well as I could in case petty thieves or communists should break in. I reckoned school accounts and paid the teachers, made arrangements for the stock and paid the servants in advance. I then packed a suitcase for myself and a basket suitcase for Gordon, the top of which could be used for his bed. At eight the same evening I boarded the steamer for Chungking. The other foreigners were most kind in helping me and when I got down to the steamer I found they had preceded me. Due to their efforts Gordon and I had the space we really needed despite the crowded boat.

The first day was uneventful and we anchored at Luchow soon after five. We left the next morning about 6:30 with a great many more passengers. The boat was already overloaded and

* Rev. Clarence G. Vichert, missionary in West China since 1930.

should not have called at any more ports, but as it carried mail it had to stop at Ho Chiang. At 11:30 we arrived there. A number of small junks came out to meet the steamer, crowded with frantic people who hoped to get on board. The stewards and a few soldiers tried to keep them off, but it would have taken an army and a few casualties to have accomplished that. The minute the small boats came alongside, people began clambering aboard and bringing their boxes up with them. It was pathetic to see their frightened faces and frantic gestures. It was impossible for all who tried to get on the steamer, and several families were separated. When the steamer finally moved away it nearly upset two junks and several men were thrown into the river.

It was not long after we left Ho Chiang that we started through some rapids. At that time Gordon was asleep in his basket and I had some

water heating on my little sterno on top of my suitcase at the end of my cot. About the middle of the rapids, we felt a sudden jar. In a few minutes the boat had a decided list and there was a call for everyone to get over to the higher side of the deck. I seized Gordon and a fur rug to wrap around him and got out from behind the curtains surrounding my cot. The captain quickly headed the steamer for shallow water while the crew put a large pole over the side and tied it to the steamer in an effort to keep the boat from tipping.

All this time I had completely forgotten about the water I was heating on the sterno. As the boat tipped over to one side the sterno slipped off the suitcase and caught fire to my bedding. We did not notice this until it was flaming high. However, with the help of several Chinese passengers, we were able to smother it before it did any damage.



Junk travel on the Yangtze River. It was on a boat similar to this that Mrs. Vichert continued her journey down the river and also made the return trip

It soon became evident that we would have to leave the boat as it was tipping more and more. I put Gordon into his warm baby bunting with a tin of milk in the bottom, and went over to the side of the boat with the other missionaries. Bao Si, my cook, kept his head and thought of things to do as soon as the necessity arose. He got down two life belts, put one on me and the other on himself, took the baby out of my arms and told me to follow him. He lifted up the trap door between the deck and the kitchen and slid down the ladder. I attempted to follow but my life belt caught and I had to wait until I was pushed through. I started down what I thought was the ladder only to find that I was on a thin wire rack on which the cook hung his meat. My weight was a bit too much for it and the pork, rack and I fell in a heap on the floor. I got up too quickly to be rescued by a nearby engineer and asked him if he had seen someone carrying a foreign baby and in what direction they had gone. The man apparently thought that the wreck had gone to my head and didn't answer so I started off to hunt. After going in the wrong direction and retracing my steps I found the cook at a small door leading out from the engine room. He was calling a boat that was about the size of a peanut shell. When the boat came alongside first the cook with the baby, then a Chinese woman with her little girl, then I jumped into it and sat on the bottom. Another woman got on after me and as she was very much excited and didn't sit down she nearly upset us all. The cook quickly handed Gordon to me and pushed the woman down onto the floor of the boat and then he grabbed the pole from the boatman to prevent him from going back for more people. One more on that peanut shell and it would have gone to the bottom of the river. The cook pushed us to shore and then took off his shoes and stockings and carried Gordon through the remaining water to dry land and then went back to the steamer for more people. I asked him to bring back the thermos of boiling water so that I could mix up some food for the baby. We were on a sand bar in the middle of the river and I didn't know how long it would be before I could get water that was usable.

I didn't have long to wait before Mrs. Olsen of the China Inland Mission joined me on the

sand bar. Up to this time Gordon had been quite happy and had helped to calm several people with his smile. By this time, however, he began to resent the fact that he had not been able to finish his sleep and began to cry. Mrs. Olsen took him and walked up and down the shore until he went to sleep. I sat and guarded the cook's clothes and watched the scene around me. One woman said to me, "Thank goodness I got off that boat alive." In a minute someone else asked her if she had been able to save any of her belongings and she began thinking of what she had left behind. At this she forgot to be thankful for her life and jumped into a small boat and returned to the steamer to get her bedding. A little boy was running around trying to find his mother, and a man was looking for his son. On the steamer I could see folks running back and forth. Blankets, wash basins, boxes and clothing were being thrown over the side into small boats. The steamship company managed things very well and posted armed men around to prevent any small boats leaving the scene until people had a chance to gather together their belongings. After about an hour and a half of this it became evident that the ship was not going to turn over. As it was already on the bottom of the river it could not go down any further.

By this time, most of the people and baggage were on two fairly large junks. Mrs. Olsen, the baby and I were taken onto one of these boats where the women, the cook and the rest of the China Inland Mission folks were. Some of our belongings were there and we soon found some more although it was not until the next day that we located many of the things that we valued. About three in the afternoon the boats dropped down to the next town, Wang Chang. This was a small, bandit-infested place but the officials sent runners and telegrams for soldiers from the district to come and protect us.

The two junks were so crowded that we didn't see much chance for any sleep that night. However, we had not counted on the cook and he had a good plan. He went up the river until he found a good sized, empty junk and hired it for the night. It came down and tied up beside the other boats and we moved all our things over onto it, put up our cots, and after a good supper went to bed and slept well until morning.

When we got off the sand bar onto the large junk before we left for Wang Chang I gave Gordon a few teaspoonfuls of milk from the food load. This satisfied him for the time being and he had a bit of a snooze. Before the cook arrived with the junk in which we spent the night the baby showed decided signs of hunger so I gave him the one bottle of milk which had been saved from the wreck. This was just a few minutes after four and he went to sleep almost immediately. As soon as the boat arrived on which we were to sleep I fixed Gordon's bed and decided to let him sleep until he woke up, not waking him at ten or thereabouts to feed him. Before going to bed that night I mixed up some powdered milk, and it was fortunate that I did for I did not get a chance to do anything like that the next day.

We were told that the steamer that was to take us down to Chungking would not be along until about noon. About seven we were getting up when we heard a boat whistle. We did not think it could be the one for us so early in the morning, but we did not want to take any chances, so we scrambled around and began packing up our things. Even with all our hurrying we were not nearly ready when the steamer came up and consequently were not able to get a good place on the boat. However, they tied a good-sized junk on the side of the steamer and it was on this that we made the rest of the journey to Chungking.

There was no protection at the front of the boat and the wind was strong and cold. Fortunately the baby bunting that was made for Gordon the day before we left was warm. In spite of the fact that his stockings were lost he kept warm

all the way. After a while the crowd settled down and we were able to get a roll of bedding into the centre of the junk and open it enough to put Gordon to sleep on it. He had a couple of good sleeps during the day and was quite cheerful while awake. He had his regular number of meals, while the rest of us managed on a boiled egg, a small dish of cold rice, a piece of bread and a cold sausage. We arrived at Chungking at 5:15 but as we were on the wrong side of the steamer we had to sit and wait until most of the baggage had been taken off. In trying to get to the Agency I was taken to the wrong place. Fortunately I knew the Chinese name of the foreigner in charge and, on insisting that the chair men find him, I finally arrived at my destination about seven o'clock.

It was certainly good to get into a clean bedroom and give Gordon a bath and put him to bed. He seemed none the worse for his experience and slept well.

When Clarence arrived to take us home, we tried to get passage on a steamer but the steamers were so crowded that it seemed wiser to take the slower, safe method of travel by small boat. The 14 days we spent on this boat were most delightful. We were comfortable, the weather was warm, and the countryside was beautiful. We had never travelled on the river at this time of year before, and had not realized just how beautiful the country could be. Bright yellow rape, new green wheat, and pear trees in bloom against the red sandstone of the hills along the winding river made a scene not easily forgotten.

It was good to get home once more and we hope we shall never have the same reason for leaving again.



THREE DAYS ON A SUBMERGED RAFT

A brief, thrilling account of another flight from communists in West China

How would you enjoy traveling on the Yangtze River on a Chinese raft that was four inches below the water line?

By CARRIE A. SHURTLEFF

NOTE.—It should not be assumed from this and Mrs. Vichert's narrative, on page 138 in this issue, of flight from Chinese communists, that missionary work in West China is constantly interrupted or that missionaries are continuously in danger. The pictures on page 134 and the articles on West China published in MISSIONS in previous issues (see February, 1936, page 89 and in 1935, October, page 480, September, page 392, March, page 138) reveal steady, gratifying progress in the Christian movement in spite of occasional and sometimes perilous interruptions.—Ed.



CARRIE A. SHURTLEFF

Threatened with pneumonia, she had to spend three days on a submerged raft

HERE I am in Kiating, three days' journey by raft from Yachow, which again had to be evacuated because of the communists. Conditions this time were much more serious than last summer.

On Sunday I had a cold on my chest but I got up and went on duty to the hospital and then decided to go to church. On the Sunday before I had spent the whole afternoon packing a trunk as it was feared we might have to leave. Conditions had cleared and it seemed good to be able to breathe easily again.

About 4:30 in the afternoon I was huddled up near the fire trying to keep warm, when in came Mr. Smith, Misses Brodbeck and Therolf to tell me a radiogram had just come saying that Tien Chuen had fallen to the Reds and that doubtless on the morrow we would have to evacuate. Tien Chuen is a small city about 23 miles from Yachow. Mr. Smith went to see if he could get a raft.

My head was splitting and I had a temperature of 104°. I was too sick to pack a box or do a thing. So I went to bed at 6 o'clock. All feared I was in for pneumonia.

About 8 o'clock Mr. Smith came to tell that he had been able to get a raft and that on the morrow we would leave for Kiating. The military had commandeered all the rafts. We could not get carriers. People in the city were in a panic, for the Reds were killing right and left. We were all anxious and spent a restless night.

The next morning I rose early. As I came down my front stairs, Mr. Smith was at the door to tell me to get down to the raft as soon as ever I could without even stopping to eat breakfast. I did the hustle act in getting into warm clothes. When I got down to the raft, it was filled with people. There were over 100 people on our raft with heavy boxes and bundles. The raft was four inches below water. Certainly it was dangerous, but when we heard the big guns we knew we needed to be off—dangerous or not dangerous. So off we started.

There were only two straw matting canopies. Only two adults, with sometimes a small child can comfortably occupy one. But there were six, adults and five children in one and seven babies and seven women under the other. The rest of us had to sit on top of trunks and boxes out in

the open. The first two days the weather was mild and it was not unpleasant sitting on the trunks and boxes. But the last day was terrible, terrible. I sat out in the open all day in the pouring rain. My feet were soaking wet. I could not use an umbrella as it was too crowded. Twice on that last day the raft nearly turned turtle because it was overloaded. But we reached Kiating safely just at dark. In the jostling and crowding one woman holding a baby was pushed overboard.

Fortunately she held on to the baby. The water was deep and their cries were awful. It was so dark, with only a few lanterns. But they were rescued.

In the meantime other people by the thousands, carrying babies, boxes and bedding, had to walk. The road was fierce—mud all the way, ankle deep and very slippery. In many places the path was very narrow and steep. In such places they had to get down and crawl on their hands and knees. Ordinarily a person can walk

from Yachow to Kiating in three or four days. It has taken these refugees from six to twelve days. They are still coming into the city. Nearly all the refugees have bad colds from exposure. Many of the aged and sick have died along the road. Some even threw away their babies, because they could no longer carry them. Many had to leave their loads on the road because they could no longer carry them. Some were drowned when pushing and crowding to get on to small boats to cross the river. Children were lost. Dr. Wan, our Chinese doctor lost his little 5-year-old girl. He sent a servant back to find her. She arrived in Kiating four days after her father and mother. The coolie who was carrying her on his back gave out and could go no farther.

How long we shall be here we do not know. Miss Brodbeck is ill with amoebic dysentery which developed a few days ago. Miss Therolf is also sick in bed. Mrs. Jensen likewise is ill and I was in bed a few days after I arrived here. But I am much better.



The World Fellowship of Baptists

ANNUAL STATISTICAL SUMMARY

ACCORDING to the annual statistical table compiled by the Baptist World Alliance, the world strength of the denomination at the beginning of the year 1936 totalled 11,492,659 church members and 7,924,053 Sunday school pupils, distributed as follows:

In reporting these figures the Alliance statistician calls attention to the fact that as usual, no reports have been received from Russia. It follows that there are at least some hundreds of thousands of church members beyond the total stated above. The Alliance prefers, however, to issue statistics based

upon definite records rather than to include any estimates.

The numerical gain is mainly in the United States, where it reaches 151,636. In the mission fields of Asia there is an advance of over 19,000, and in Africa of over 6,000. Continental Europe shows an increased membership of 6,714, but this is offset by a reduction of 1,784 in the British figures, so that the total gain in Europe is only 4,930.

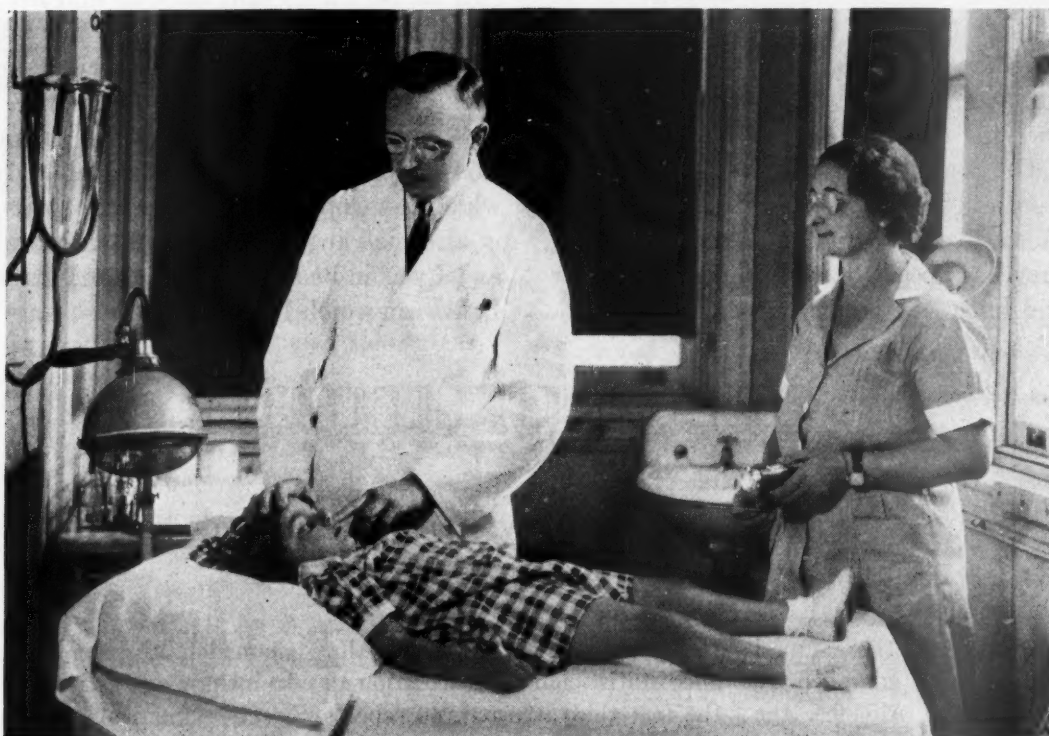
Total Sunday school enrolment reveals substantial advance in Africa and South America. In other continents the numbers are practically stationary. In continental Europe there is a reduction of 2,168, which with the addition of a British loss of 17,008, represents a total loss of 19,176 for Europe.

| CONTINENTS | CHURCH MEMBERS | SUNDAY SCHOOL PUPILS |
|-------------------------|-------------------|----------------------|
| Europe..... | 682,571 | 596,082 |
| Asia..... | 439,590 | 184,651 |
| Africa..... | 107,398 | 43,070 |
| North America..... | 10,172,106 | 6,993,103 |
| South America..... | 50,916 | 54,592 |
| Australasia..... | 40,078 | 52,555 |
| Total, 1936..... | 11,492,659 | 7,924,053 |
| Total, 1935..... | 11,308,849 | 7,927,853 |
| Gain..... | 183,810 | Loss 3,800 |

The Whole Neighborhood Understands Such Christianity

By ETHEL DOWNSBROUGH

Three prominent Philadelphia physicians conduct free clinics at the Italian Baptist Community House where one of them treats 1,029 patients in a single year



Dr. Eugene Underhill, Jr., examining a little patient at the Italian Baptist Community House Clinic in Philadelphia

NOTE.—*The Laymen's Foreign Missions Appraisal* three years ago had much to say about the need of disinterested service in foreign missions. That the same principle operates also in home mission endeavor is suggested by this informing, human interest narrative.—Ed.

NEARLY three years ago the Italian Baptist Community House in Philadelphia received notice that its dispensary would have to be closed because of lack of funds from the home mission boards.

At first the missionaries were stunned by the

thought of such a calamity. The clinic and dispensary comprised one of the most sorely needed and most Christlike ministries of the Christian Center. Faith and courage were rallied in a desperate stand against defeat. The missionaries decided that the clinic should not be closed no matter what the lack of funds might be. They had seen too many tragedies when Italian mothers had been unable to get full understanding in the large hospital clinics.

An appeal was made for volunteer medical service and the response was far beyond our greatest hope. Three of Philadelphia's outstand-



Miss Ethel Downs brough and Bible School teachers

ing physicians—Dr. Eugene Underhill, Jr., Dr. Charles Olds, and Dr. Donald McFarlan—volunteered each to conduct one clinic each week. Regular office fees of \$5 or \$10 dollars are charged by these physicians. Yet during the past year one of them in the Christian Center clinic treated 1,029 patients without a single fee. As he left the building after his first visit, this doctor remarked, “If when I return next week, one patient has improved because of my coming here today, I shall feel well repaid.” As many as 38 patients have been treated in one clinic period, each as carefully and understandingly as if the cases were in the doctor’s own private office.

BELOW

An electric map of Palestine, made by a boys’ club at the Italian Baptist Community Center



Ten faithful church members, all from one family

To a mother who had brought a very sick baby, the physician gave specific directions for its care, telling her that he expected the child’s condition would begin to improve within the next few hours. He gave her, however, his home telephone number—a home seven miles out from the city—and said, “If the baby becomes any worse during the night, I want you to be sure to call me and I’ll come.”

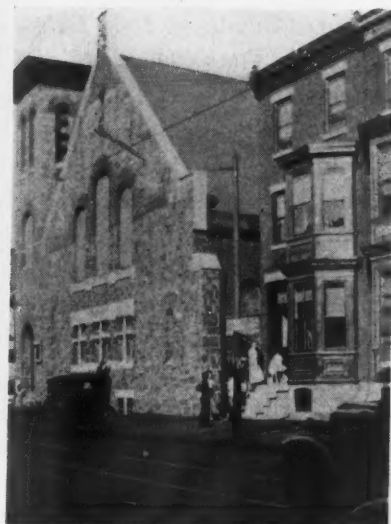
When asked to give some help even in addition to the clinic service, one of the doctors replied, “Certainly I’ll do it. I never refuse to give any help that it is in my power to give. Why should I? How could I?” Such a spirit has fre-

BELOW

The Italian Baptist Church and Community House, located at 13th and Tasker Streets, in Philadelphia



Mr. Lynne K. Lewis, Superintendent of the Bible School





Mrs. Llewellyn's Kindergarten at the Italian Baptist Community Center

quently taken him to visit our Italian people in the hospital, making as he says, "a friendly call, not a professional one."

Speaking of the service rendered by the three doctors, one mother said, "We don't know how to thank them; words are too poor, but God is sure to bless them for it."

A dear old lady said to one of the men, "I pray for you every night that God may spare you to continue to do such blessed work."

Another woman asked, "What religion does doctor belong to?" Then, before any answer could be given, she said, "Oh, that doesn't matter. Everybody can see that he's a Christian."

The father of one of our little patients said of the doctor, "That's a true Christian, if there ever was one. That's the kind of Christianity I can understand. It's the kind of Christianity the whole neighborhood will understand." When Dr. B. L. Baker of China saw some of the work accomplished in our dispensary, he declared: "This work should be heralded on the front page of every Philadelphia newspaper. Few realize that there are in the world today such people as these doctors who are willing to give such sacrificial service."

Grateful tribute must also be paid to the fine influence of our Italian nurse. In her volunteer service she is proving that "the life we live is the lesson we teach." Our neighborhood is

seeing in this consecrated woman and the three doctors a true interpretation of the spirit of Christ.

The volunteer staff of this great Christian Center includes 40 men and women from Baptist churches and schools in Philadelphia, besides 40 young people of the Italian Church, who are leaders in Boy Scouts, Bible school, and other departments of the work.

For the past 19 years Mr. Lynne K. Lewis, a Philadelphia business man, has done a remarkable volunteer work as Bible school superintendent. His wise counsel and genuine friendship have helped mightily in the development of our Italian children and young people, in whom he expresses great pride. "What a testimony they are to the power of the gospel. Although most of the week they are surrounded by a rough, non-Christian environment, yet the few hours they spend in the church and Christian Center have gradually transformed their lives. This is a miracle."

Through the influence of the kindergarten, the motto of the Woman's American Baptist Home Mission Society, "Christ in Every Home," has been realized again and again. This work with little children is one of the best ways of reaching new families. At a recent baptismal service four candidates were from homes which had been reached first through our kindergarten.

Yet, after such results, the curtailment of the budget required that the kindergartner be withdrawn. After much prayer the Christian Center staff dared to ask Mrs. Llewellyn, a faithful volunteer in another department, to conduct the daily kindergarten without salary. Her response was, "I feel that this is a door God is opening for me to enter." Miss Florence Beyer, formerly a kindergartner, appreciating what such training would mean to each little child, made this generous offer, "It would be a great privilege for me to pay at least Mrs. Llewellyn's expenses." This

is the fifth year that these women through their cooperative service have blessed our community. Each term 40 children are enrolled in the kindergarten, and there is always a waiting list of 30 or more who cannot be admitted for lack of room and equipment. Many mothers are being won to Christ through Mrs. Llewellyn's consecrated efforts.

Thus a Christian influence, like leaven, is working in the homes of our community. We are trying to practice a Christianity that the whole community understands.

THEY STILL GO TO CHAPEL

The story of a Baptist college where every teacher is a friend of every student, and where the ideals of its Christian founders are constantly maintained

By FRANK W. PADELFORD



The chapel at Bates College, one of the finest college chapels in the United States

BATES COLLEGE, located in Lewiston, Maine, has three traditions to which it holds tenaciously.

The first tradition is that a true college must be a democracy where there are no distinctions

between races, or creeds, or social classes. Bates College is not "a school for rich men or for poor men." All are welcome and all are made to feel at home. A definite effort has been made to keep down the costs for students. Fraternities

and sororities have never been permitted. The authorities have felt that such organizations tend to develop cliques and to defeat democracy. They also add to the cost of education.

The second is that "every teacher is a friend of every student." From the beginning has been developed this atmosphere of friendship between students and faculty. The college caught this spirit from its great president of many years, Dr. George Colby Chase. One who knew him personally writes: "He was the very exponent of friendliness, hospitality and goodwill. This spirit permeated the life of the whole college and it lives in the lives of all true Bates people today."

The third tradition is more a conviction than a tradition. It is that religion is an essential element in education. Bates was founded as a Christian college and it has tried to keep true to its founders' ideals. Daily required chapel, which has disappeared from many colleges, is still maintained, as well as a department of religion in the curriculum. Students are encouraged and teachers are expected to maintain a definite interest in the churches of their choice. It is encouraging in these days to find a college that is holding so successfully to the Christian ideals of its founders.

Bates College is justly proud of the distinction which its students have won in the field of debate. Here is a record unequalled through the years by any other college in America. Bates College debating teams have met successfully those of the leading American universities. They have faced Oxford and Cambridge in England, repeatedly. They have debated in Canada and Australia and in several countries of the Orient. In all these years these Bates teams have suffered few defeats. Bates is not known abroad for success on the football field, but how much more creditable that its achievements in the intellectual field are known around the world!

Bates is proud also of its significant contribution to the educational life of New England. An unusual percentage of its graduates have become public school teachers. Fully 15% of the high school principals in New England are

Bates graduates, almost twice as many as from any other college.

Bates College was the first co-educational college in New England. It seems strange that in this old section where educational interest ran higher than anywhere else, and where many colleges had been established, it was left to the youngest of the colleges to make this significant venture in New England. Perhaps it was easier to start a new institution on this basis than to rebuild an old conservative school. While the petition for the opening of the college was signed by young men only, it is to the credit of those far-seeing founders that at the very beginning they offered equal opportunities to women.

Christian colleges in America were usually born out of the conviction of the need of an educated ministry. This was not true of Bates College at Lewiston, Maine, which was founded in response to the appeal of 16 young men for a college education. They were students in the Maine State Seminary, a secondary school, whose founder and teacher had inspired them with a desire for more education. The trustees responded to their appeal in 1863, secured their charter in 1864, and named the college for Benjamin E. Bates, who made the venture possible by the gift of \$100,000.

Thus Bates College, located in the section of the country where colleges began and where one of them is celebrating its 300th anniversary, is one of our youngest colleges in the United States. It has a beautiful shaded campus of 75 acres on the edge of the city, with 25 buildings, some of them examples of the finest college architecture.

It is also one of two colleges founded by the Free Baptists, the other being Hillsdale College in Michigan. (See *MISSIONS*, January, 1936, page 27.) While the college was founded by Free Baptists and has always retained an intimate Baptist relationship, its founders secured a charter which made the school absolutely free from denominational control. No denominational tests have ever been put to trustees, teachers or students.

This is a great tribute to the Baptist principle.





The Editor Emeritus says:

A Great King Passes

THE death of King George recalls vividly the memories of my first visit to England and Scotland in 1910, as a delegate to the World Missionary Conference at Edinburgh. For the young

King George it was the off year between proclamation in 1909 and coronation with all pomp and ceremony in 1911. Naturally retiring, untrained for his new and grave duties, the new monarch was adjusting himself quietly and with all possible avoidance of publicity to his great station, while the people were engaged in estimating what kind of a ruler he would make. Of one thing there was a general conviction, that he would be unlike his father, Edward VII, being in taste and temperament more like his grandmother, who had bequeathed the Victorian Era as Great Britain's heritage of glory.

When I was in London after the great meetings in Edinburgh very little was said about the successor who was studiously devoting himself to the arduous rôle of ruler not only of a kingdom but of a world empire. I saw the palaces and Westminster Abbey where the coronation would take place in accord with the traditions which hallow the throne, but the king was in retirement. He did not fail, however, to give his cordial welcome to the unexampled missionary gathering that made that year historic and memorable. Nor did he fail, during the quarter century that followed, to manifest on appropriate occasions his intelligent acquaintance with and hearty approval of the foreign mission work of his own and other lands. Our American missionaries have frequently expressed their gratitude to King George for his attitude and interest, and their sense of security under British rule. As Edward VIII, the new King, has declared in his first official message his purpose to follow in his father's footsteps, the missionaries will rest in the same confidence.

Two things have impressed me most deeply in the tributes to King George—his devotion to duty and his model family life. From the first he dedicated himself, all he was and had, to the welfare of his people, in whom he took personal interest, and whose love and loyalty he won to an unparalleled degree. Queen Victoria was revered, King George was beloved. His was a triumph of unselfish character that brought him close to all classes of the

people. Through the vicissitudes and tragedies of the world war he kept his poise and place as constitutional monarch. He gave England stability, rocklike and immovable, in the swirling and surging seas of the embattled nations. To realize what it meant to have such a sovereign at such a time one has only to think back to reigns like that of Bloody Mary or the Stuarts, or later the Georges. Of course the times are different, but the moral power of the king is prodigious, and in no English sovereign has it been exerted more influentially and beneficently than in the late king who loved his people and lived his religion.

In their family relations King George and Queen Mary were a model for the nation and the world, in an era when domestic ties and virtues have been scouted and derided as never before in literature and life. The Queen's principles and influence were great, and the King was at one with her. When feminine dress became a scandal the court rules kept it within bounds as far as they could control; and when a certain European King proposed to visit King George, the latter refused to receive him on account of his conduct. Divorces and illicit amours found no place in the first court of Europe. Good people everywhere appreciate the value of such an example.

Underlying all that King George was and did, and explaining the confidence and affection of the peoples of the Empire, which the Silver Jubilee had so wonderfully manifested, was the basis of all noble character—religion. In this regard I wish not only to quote the words of the Archbishop of Canterbury, the intimate friend who was with the king in his last days at Sandringham, but to spread them as widely as possible among all our people. Speaking to the Convocation the Canterbury Archbishop said:

"It is perhaps natural that in this assembly of all others I should dwell one moment, though with rightful reserve, upon his religion. It was based not upon emotion but upon a reverent sense of his duty to God. It showed itself in certain fixed habits of his life—his daily prayers, daily reading of the Bible, attendance every Sunday, wherever he might be, at public worship of God."

Such a ruler—quiet, unassuming, faithful, devoted to duty and God—his character was of more value to England than his crown, and his example in daily life is worthy of universal following.

May King Edward VIII have grace to follow in his train.

Toyohiko Kagawa

A Prayer by Kagawa

GREAT God our Father: As we call to mind the scene of Christ's suffering in Gethsemane, our hearts are filled with penitence and shame that we foolishly waste our time in idleness and that we make no progress in the Christian life from day to day. We confess that during these 1900 years, though the world has advanced in scientific knowledge, we have made but little progress in respect and reverence for our neighbors and in love towards our fellow-men. We are ashamed that war and lust flourish and grow more rampant every day. Forgive us for our cruel indifference to the Cross and pardon us that like the bystanders of old, we merely stand and gaze in idle curiosity upon the piteous scene. O teach us, we beseech Thee, the good news of Thy forgiveness. Cause humanity, degenerate as it is, to live anew, and hasten the day when the whole world shall be born again.

Grant Thy healing power to those who suffer from poverty and distress; to those who suffer in industry; to the workers who suffer unjustly in the factories; the hundreds of thousands of unemployed. Take away the sufferings of this sinful world.

Lay Thy hands afresh upon the Houses of Parliament and grant us a righteous government. Have pity upon China which has suffered one tumult after another these many years. Look down in compassion on the sufferings of Russia, of Korea, of Europe, and cause the day to draw nigh when these lands shall live in Thy peace. Let the gospel of Christ take deep root among our brothers in Germany, England, France and America. Pour down Thy Spirit upon us and wrap the world in flames of fire which, like Pentecost, shall awaken all the nations of the world. Bless the churches of Japan and strengthen their faltering feet and withered hands.

Teach us the solemnity of the Cross. We pray this in the name of Him who hung upon the Cross, our Saviour Jesus Christ. AMEN.

From *Meditations on the Cross* by TOYOHICO KAGAWA, published by Willett, Clark & Co., copyright 1935. Used by permission.

Thoughts on Kagawa

KAGAWA'S poems, as a record of his years in the slums, run the gamut of the emotions that laid hold of him. Despair at the tragedy of the slums, bitter sorrow, dreary discouragement, humor, the deep sympathy of complete identification, stark self-denial, rapturous love of beauty—all are here. Over-arching and completing them all is a simplicity and a humility that has but one root—total commitment

of the powers of his soul to God and His purposes. This vibrant dedication draws its reality from an absolute dependence on God Himself and from a glad discipleship to Christ. The result is a faith that shines like a star in the blackness of the world's sin and sorrow.—*The Intercollegian and Far Horizons*.

He is loved tremendously and hated intensely. The royalties from his books bring him an income that the average man would consider adequate for every need—but he wears \$1.85 suits of clothes! He counts the love of Christ the greatest gift of mankind, yet he is a severe critic of the church of Christ. A poet and a worker in the slums. A philosopher and an agitator. A pacifist and a man without fear. An apostle of health and a victim of disease. A sainted friend and a relentless enemy. This is Kagawa. Marshal all the forces of justice, pure and unadulterated, place them under the microscope of Christian experience, and you have Kagawa. Do away with shams and pretense, with fear and prejudice, with established order and time-honored privilege, with pomp and display, and you have Kagawa. Forget all your preconceived ideas of the man of the hour, the hero of the common people, blatant in speech, strong of body, powerful in action, and substitute in their place a small, mild-mannered person who smiles and talks of non-resistance, and you place your finger on Kagawa. He would build a new social order the world over. But in bold letters on the cornerstone of the structure he would chisel the words, The Love of Christ.—E. B. CHAPPELL, JR., in *The Churchman*.

Day's End

Day ends:
Breasting the North,
My shoulders shiver
As I onward go.
And yet,
I utterly forget
The cruel cold,
Nor feel the dark,
Because my heart
Aches with the people's woe.

Oh, let me trust
That through my tears
God's Kingdom has
One little inch drawn near!

From *Songs from the Slums* by KAGAWA.

Published by Cokesbury. Copyright 1935. Used by permission.

Kagawa in New York

THERE was no church dining room in all New York, not even that of the Riverside Church, large enough to accommodate those who wanted to attend the dinner in honor of Toyohiko Kagawa during the Japanese evangelist's four-day visit to New York City in January. No public restaurant could take in 1,700 extra diners in addition to its regular evening patronage. So the New York Federation of Churches, sponsors of the Kagawa dinner, engaged the ballroom of the Astor Hotel.

sat down to dinner. The two balconies, completely circling the immense room (only the front part of one appears in the picture), were filled with visitors who could not secure tickets and who, therefore, came only for the speeches. Dr. E. C. Carder presided. Dr. Robert E. Speer offered the invocation.

Showing little sign of fatigue from his strenuous itinerary and numerous speeches, Dr. Kagawa delivered a vigorous address on the Lord's Prayer, emphasizing its six-fold petition. Three petitions are concerned with God and three are concerned with the needs of men. He concluded with a vivid



Dinner in honor of Toyohiko Kagawa arranged by the Greater New York Federation of Churches, January 27, 1936

So great was the demand for tickets that only 150 could be allotted to New York Baptists. Similarly restricted were the allotments to other denominations. Even so, the capacity of the room was taxed to the limit. Tables seating from six to ten each were so crowded together as to make service by waiters extraordinarily difficult.

Nevertheless it was a notable dinner meeting and a superb demonstration of public interest in Japan's flaming apostle of the Kingdom of God. More than 1,700 church members representing practically all the Protestant denominations in Greater New York

description of the earthquake disaster of 1923 and a story of a Christian nurse. On duty in a hospital near a huge municipal gas tank, she refused to follow her non-Christian doctor's urging to escape before the approaching flames exploded the gas tank. He fled but she remained with the patients. Her heroism so impressed the doctor that he eventually became a Christian himself.

Dr. W. P. Merrill, Pastor of the Brick Presbyterian Church in New York, followed with a brief address, and thus brought to a close an occasion that will long be remembered—W. B. LIPPARD.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents



The International Missionary Council at Northfield which planned another world missionary conference

World Missionary Conference Scheduled for 1938

Last fall in the quiet valleys and hills of Northfield a group assembled that was as notable and significant as even that famous center has ever seen. Only 60 in number, its members represented more than 20 countries in all five continents. They came from China, Japan, Korea, the Philippines, Siam, India, Iraq, Syria, the Congo, South Africa, Brazil, Mexico, the British Isles, the United States, Canada, and six countries on the Continent of Europe.

It was the Committee of the International Missionary Council, which under the leadership of Dr. John R. Mott has come to be more nearly representative of all Protestantism than any other group that the world has known in the more than four centuries since the Ref-

ormation. Here one seemed to see in visible form the universal brotherhood of all Protestant Christians based upon a common loyalty to one Lord. Three in the group were Northern Baptists.

It was fitting that this Committee should meet at Northfield. Here was the home of Dwight L. Moody, from whose apostleship streams of life have flowed to all the nations of the earth. Across the Connecticut River, moreover, lies Mt. Hermon, where the Student Volunteer Movement for Foreign Missions was organized 50 years ago.

The chief business of the meeting was the planning of another world conference of Protestant missions, in lineal descent from that of Edinburgh in 1910 and that of Jerusalem in 1928. The coming

conference is planned for October, 1938, somewhere in the Far East. It is to be a deliberative body, not so much for listening to addresses as to plan for the next steps ahead in the world mission of Christianity. It is to be limited to about 400 delegates. Over half of these are to be members of the churches which have arisen as the fruit of the missionary efforts of the last century and a half. It is to be a recognition of the fact that these "younger churches" are approaching their majority and that upon them must devolve the task of spreading the gospel in their respective lands. It will center its attention upon evangelism and upon the means of strengthening the ongoing Christian communities of Asia, Africa, and Latin-America, especially those of Asia, and of knitting them more effectively into a world-wide

fellowship with the churches of North America and Europe and with a consciousness of their inheritance in the past centuries of the Christian church and of their common task in the days ahead.

—Kenneth Scott Latourette.

Michigan Baptists Are 100 Years Old

This is the centennial year of the Michigan Baptist State Convention which was organized August 31, 1836, in the First Baptist Church of Detroit. Michigan was then still a Territory and not a State. Of its 54 Baptist churches, 26 sent 55 delegates.

From 1836 to 1887 the Convention charter provided that only churches that subscribe to its constitution and pay one dollar annually toward its funds shall be members. In 1887 the charter was amended so as to limit delegates to those appointed by churches or associations.

The centennial celebration will occur at Detroit October 18-22 in connection with the annual sessions of the Convention. The poster, reproduced on this page, was issued in December, hence its Christmas implications.

Dr. H. C. Gleiss of Detroit is chairman of the Centennial Committee.

Ukrainian Baptists in Detroit

In 1930 Rev. Nicodemus Lukianchuk began his work as Pastor of the First (Ukrainian) Baptist Church of Detroit, Michigan, with a membership of 16, meeting in a store building. Today there is a membership of 47 with a church building entirely clear of debt which will seat approximately 150 persons.

This is the only organized Ukrainian Baptist Church in America. There are approximately 2,000,000 Ukrainians in America.

This is the only Protestant Church for 40,000 Ukrainians in Detroit.

In the early beginnings, Miss Alma Bistor, a home missionary, assisted them. For the past three or four years, however, they have had no help. Under the leadership of the Pastor, there is a Sunday school of about 135 which is taught by the church members.

When the work was undertaken, Mr. Lukianchuk had no song books and no equipment of any kind. He organized a children's

choir. On their first public appearance, the adult members of the congregation sat with tears streaming down their faces. A little later, Mr. Waski Kuriwchak came and with the Pastor translated songs from the Russian and gathered music from song books wherever they could. An adult choir was organized and is functioning now in a very efficient way.

In 1934 the church held its first Vacation Bible School with over 100 children. They were assisted



Poster announcing the Michigan Baptist Centennial



The Ukrainian Baptist Vacation Bible School in Detroit

by Mr. Bob Hill, sent them by the Detroit Baptist Union. The school was so successful that they held another in 1935. So the Detroit Baptist Union sent them Miss Lottie Livingston. The school was organized along modern educa-

tional specifications. The enrolment was 142, with 13 nationalities and six denominations represented.

Pastor Lukianchuk is a graduate of the International Baptist Seminary at East Orange, N. J. —*Lottie Livingston, Detroit, Mich.*

Ten Live Pigs and a Keg of Molasses

How missionaries traveled to China one hundred years ago, is described to the East China Baptist Mission Conference at its annual meeting in Ningpo, China

THE Annual Conference of the East China Mission was held at Ningpo, October 10-14, 1935. The meetings were held in an atmosphere rich in the memory of the past; yet we were also conscious of being in a station where very active work is still going on.

Linking us with the past was the address, "A Century of Baptist Work in China," by Dr. Frank Goddard of Shaoshing, a third generation missionary. This paper was full of rich, soul-stirring material.

A few of the high points brought out by him will be of interest in

By STERLING BEATH

this China Centennial year. The Deans arrived in China in 1834 as the first Baptist missionaries to this country. They opened work in Ningpo in 1843 which was the beginning of the East China Mission formerly known as the Ningpo Mission. *The China Clipper* recently completed the first crossing of the Pacific by air. Mail posted in San Francisco on November 22 was dispatched from Manila for Shanghai on November 29. Passenger liners now make the trip from Vancouver to Shanghai in

just about two weeks. One hundred years ago our missionaries required 12 months to make this same journey. *The Cashmere*, which was the sailing clipper ship of those days, measured 115 feet in length, 13 feet in depth, and had a tonnage of 937 tons. The food was bean soup and hard tack. Passengers drank rain water. Because of the shortage of green vegetables scurvy often broke out among crew and passengers. On one voyage a missionary, fearing a shortage of food, insisted on taking along 10 extra pigs and a keg of molasses. The animals were shipped alive. Of course there was no refrigeration in those days. The trip from Boston to Moulmein took 157 days, 89 days to Singapore, and a total of 395 days to Hongkong. It required one year for a letter to reach the Mission Board headquarters in Boston and the same length of time to receive an answer. It took two years to order a suit of clothes from the United States. It was necessary to imagine what a missionary's child would look like two years hence in order to approximate a fit! Such were the beginnings of missionary work in China.

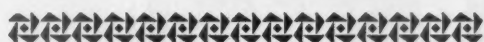
Carrying us on into the future was the address on, "The Future of Our Baptist Work in China," by Dr. T. C. Bau, General Secretary of the Chekiang Baptist Convention. He gave us a vivid picture of the work that is to come where the Chinese will take over most of the burden from foreign support. But he emphasized repeatedly that there will still be great need for missionaries to stimulate and help the Chinese.

Other outstanding features were the daily devotional services led by Prof. Gordon Poteat of Shanghai University. Dr. M. D. Eubank, known wherever Baptist missionaries meet, gave us riches from his storehouse of wisdom and experi-

ence both as a missionary and as a cultivator of the field at the home base. Professor William Owens of Bucknell University, who is giving his services at Shanghai University this year, gave a splendid address on, "What We Expect."

The meetings came to a climax on Sunday. Early in the afternoon there was a beautiful memorial service for Stella Relyea under the leadership of Ethel Hylbert. This was followed by the annual fellowship service. A tender moment

came when Dr. Frank Goddard reminded us that in the very room where we were meeting, his father lay after his great soul had gone beyond. The closing conference session was held around the Communion Table.



The South India Mission Centennial Begins

By HARRY S. MYERS

NOTE.—This brief report from Dr. Harry S. Myers arrived in New York January 28th. A more complete account of the centennial celebration will appear in a later issue.—Ed.

THE South India Centenary opened this morning, January 1, 1936, with the annual procession from the Jewett Memorial Church in Ongole to Prayer Meeting Hill. More than 3,000 Telugu Christians plodded the mile and a half to the amphitheatre at the top of the hill. The meeting began before sunrise. The singing, the praying, the leadership of Mr. Boggess, the quietness and the reverence left with me an unforgettable impression. Heads were bowed, joy was everywhere, as this long line of pilgrims made the ascent up and down.

All the colors of Joseph's coat and many he did not know about came up this hill: men and women, boys and girls, mothers with babies astride their hips, little children climbing the steep ascent with the help of the parents' hand, and here and there in the long procession the foreigner, the missionary and the American guests.

All yesterday ox-carts with their loads and people on foot came crowding into these great compounds. Twelve carts came 100 miles from Cumbum.

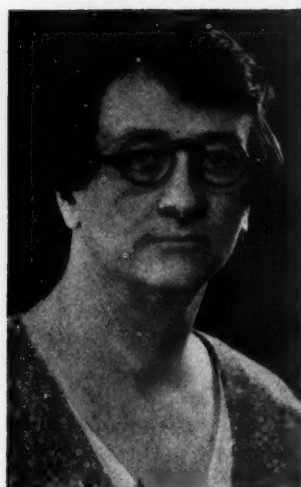
The great auditorium is ready. The roof is flat, seven feet from the ground, and covered with palm leaves. A pit is dug in front where the foreigners sit on benches. The great crowd of Telugus sits back of these on mats on the ground.

At nine the opening service begins led by Rev. W. J. Longley. Guests from other Baptist missions, Assam, Bengal-Orissa, Burma, are introduced, then representatives from America, then fraternal delegates from the other adjacent missions, Congregationalists, Lutherans, Canadian Baptists, English Baptists and others. The great centenary for which plans have been made for months has begun. Pagantry is everywhere. The exhibit showing the progress of the mission for 100 years is attracting delegates in droves. The celebrations are on. This is all that I can write and mail on the next steamer mail to New York. It is only an impression of the greatest single Christian meeting I have ever witnessed.



Prayer Meeting Hill at Ongole, famous in the history of the South India Baptist Mission

PERSONALITIES



Dr. Velva V. Brown, who looks after the health of Dr. Kagawa. At the right, Dr. J. H. Rushbrooke with Dr. and Mrs. George W. Truett wearing topees in India



Frank B. Fagerburg, youthful pastor of Los Angeles' First Baptist Church. He will preach the sermon at the Northern Baptist Convention in St. Louis

She Is Responsible for Kagawa's Health

WHEN DR. TOYOHICO KAGAWA ARRIVED AT SAN FRANCISCO for his lecture tour the United States Immigration Inspectors promptly consigned him to the detention hospital on Angels Island (corresponding to New York's Ellis Island), because of his previous health history as a sufferer from trachoma, a contagious disease of the eyes. Appointments for Kagawa on the Pacific Coast were immediately cancelled. Appeal was made to President Roosevelt. After nearly two hours of discussion, a legal formula was evolved whereby Kagawa was admitted to the United States as a special visitor on a seven-months permit, but only on condition that a physician accompany him everywhere on his tour.

Dr. Velva V. Brown, a Baptist medical missionary at home on furlough, volunteered for the duty of looking after the famed Japanese evangelist's health. Dr. Brown serves under our Woman's Foreign Board. Appointed in 1923, she went to South China in 1923, served for two years at Chaochowfu, and since 1925 has been superintendent of the Scott Thresher Memorial Hospital at Swatow. She is a graduate of Ottawa University. A brilliant surgeon, she has performed miracles in surgery in her inadequately equipped hospital in Swatow which does not even have running water in its operating room.

Distinguished Visitors to India

THE CENTER PICTURE ON THIS PAGE shows Dr. and Mrs. George W. Truett and Dr. J. H. Rushbrooke, photographed at Secunderabad during their visit to India in January for the South India Baptist Mission Centennial. Secunderabad is the birthplace of Dr. Rushbrooke's father.

A Young Man Will Preach the Sermon

REV. FRANK B. FAGERBURG, PASTOR OF THE FIRST BAPTIST CHURCH of Los Angeles, holds the distinction of being the youngest pastor ever elected as Convention preacher during the nearly 80 years since the Northern Baptist Convention was organized in 1907. His nearest rivals are Harold C. Phillips, Bernard C. Clausen, Charles W. Gilkey, and Harry Emerson Fosdick. All three were young men but at the time of preaching were several years older than the recently elected preacher. He will preach at the St. Louis Convention on Sunday, May 24. He was graduated from the Andover-Newton Theological School in 1923, only 13 years ago. Prior to coming to Los Angeles in 1930 he had only one pastorate, with the First Baptist Church of Springfield, Mass., from 1923 to 1930. His election not only pays tribute to able preaching, but recognizes that youth have a larger place in the affairs of the denomination.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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Field Correspondents in Four Continents

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MARCH, 1936

No. 3

From First to Second Place; a Downward Step for Baptists

DID you know that Baptists have had to step down from first place in the rate of increase in church membership? According to the annual statistics compiled by *The Christian Herald* and summarized in *The Federal Council Bulletin*, Methodists are now first with a gain of 210,475 church members, Baptists second with 161,720, and Lutherans third with 101,118. For a number of years *The Herald's* annual tabulation always accorded first place to Baptists. Total gain for all denominations was 1,222,064 of whom 910,651 were adults and 312,013 were children under 14 years of age.

So now we are second whereas formerly we were first. What does this mean?

MISSIONS has never attached much significance to ecclesiastical statistics, whether the figures recorded church membership at home or baptisms on mission fields abroad. Quality of discipleship has always been of prior importance to quantity of disciples. But upward or downward trends are of significance. And this looks like a downward trend. Does it imply a weakening of the evangelistic emphasis, so long a characteristic of Baptist church life? Have we been

so busy in these latter years in stressing the social aspects of the gospel that we have overlooked the spiritual welfare of people as individuals? Is this decline in evangelism a factor in the low state of our missionary finances?

To be sure, the well-known adage that one swallow does not make a summer applies here also. One year's change in church membership growth ratios does not necessarily imply a permanent trend. Nevertheless, we need to be concerned over our change in status from first to second place; not for the sake of denominational pride but rather that we should seriously seek to recover that spiritual quality in our religious life which this change intimates we may have lost.

King George and King Albert: Two Friends of Christian Missions

WHEN Rudyard Kipling wrote the familiar lines in his widely sung *Recessional*,

The tumult and the shouting die,
The captains and the kings depart,

he little realized that his beloved King George V would depart within less than a week after his own death. The passing of England's monarch caused genuine and universal sorrow. He was the second king, ruling over territory in which Northern Baptists have extensive foreign mission fields, to die within a year. King Albert of Belgium was the first.

Both were men of striking character and high idealism. They were model constitutional monarchs. In a period of war and post-war chaos, when kings took their departure by death or exile and all thrones seemed fated for downfall, these two by personal virtues strengthened their monarchies and came to be affectionately regarded by their peoples as more than reigning sovereigns.

King Albert, although a Roman Catholic, was in sympathy with the missionary effort of all denominations in his great colony in Africa. The contrast in conditions there during his reign and during that of his predecessor is easily manifest to older readers of *MISSIONS* who remember the earlier years before the Congo Free State became a Belgian colony. It has meant much during the past two decades to have a right-principled and kind-hearted king like Albert of the Belgians on the throne.

As for King George, on numerous occasions he showed his acquaintance with the work of missionaries in his vast domain in India, and he gave the enterprise the support of his powerful influence. A ruler profoundly interested and concerned in human welfare and in the promotion of all good causes, by his character the departed king held a rare place in the love of his people and in the esteem of the world. In his departure Christian missions in India have lost a sympathetic friend and supporter.

He Invited 200 People and Only Two Accepted

HOWEVER platitudinous or truistic it may seem to say that Baptists need a trained leadership and an educated constituency if they are to influence the thinking and living of the American population that in general is rapidly becoming educated, we are far from its realization. There is a fearful scarcity of trained leadership among us. There is a deplorable lack of concern for education among us.

Two recent experiences of Dr. Frank W. Padelford support these statements. In December a revival of Education Day was suggested for observance by the churches. Display advertisements were placed in denominational papers. (See *MISSIONS*, November, 1935, 2nd cover.) Letters were sent and special literature was prepared. When the time came, out of more than 6,000 churches in the Northern Baptist Convention, only 22 sent in requests for supplies or signified their intention of observing Education Day. During the same month Dr. Padelford was in the Middle West and arranged a conference on education. It was intended for parents in order to discuss certain problems in the education of their children. Nearly 200 invitations were mailed to Baptists in the city where the conference was scheduled. When the appointed evening hour came around, how many Baptists do you suppose were present? Just two! That means an acceptance record of one per cent.

We wonder whether it is wise to publish these facts lest other denominations form an unfavorable opinion of the intelligence of Baptists! But facts are facts and to make them known is the first step in remedying the conditions they reveal. We need spiritually equipped, evangelis-

tically minded and intellectually trained men in the pulpit and intelligently developed people in the pew. But more than that, we need a new sense of the value and urgency of education that will help us deal wisely with the issues of our time.

It Is Time to Rebuild the House of God

TWO years ago the Editor attended a laymen's missionary conference in the unfinished Washington Cathedral, famed for its tomb of Admiral George Dewey and of President Woodrow Wilson. During the noon intermission Bishop Freeman escorted those present on a tour of inspection. It was a disheartening experience. The mammoth edifice was far from completion. All work had been suspended. Huge stones lay all around, waiting to be hoisted into place. Scaffolds tall and gaunt and beside them powerful derricks were rusting with idleness. Vast stretches of roof had only temporary covering. Here was a dreary picture of the ravages of depression, bleak evidence of an unfinished task, towering symbol of unrealized aspirations.

Now comes the cheerful news that work has been resumed. A \$50,000 gift is being transmuted largely into labor, for building materials are already there. This is another hopeful sign on the brightening American horizon.

Numerous Baptist churches also started building programs several years ago only to abandon them until the return of better times. We visited one in Western New York that on a smaller scale was comparable to the uncompleted cathedral in Washington. Since the depression is behind us, such building operations ought now to be resumed.

Baptists in the Boston area have already done so. In fact, as Mr. Forshee's article on pages 168-170 makes clear, they completed new edifices even during the depression.

This is as it should be. With vast slum clearance projects, new housing, and residential renovation now marking our national recovery, it ought not to be recorded when the full story of the long depression comes to be written, that the church of Christ neglected the physical needs of the house of God or failed to supply material equipment for the life of the spirit.

However, a word of caution is needed. Physical rebuilding must not be done at the cost of missionary impoverishment. It is easy to yield to a temptation to divert into equipment what should be expended in service. When spiritually famished people, whether in the next town or on the other side of the world, ask for the bread of life, the church must do more than give them a stone.

Editorial ♦ Comment

♦ The Pilgrim Society of New York arranged a farewell dinner in honor of the Archbishop of York on the evening prior to his return sailing to England. (See MISSIONS, February, 1936, page 99.) In his after dinner speech the noted British ecclesiastic showed that he possessed the saving grace of humor when he said that America had impressed him as having "an insatiate appetite for oratory, for extorting speeches until the prospect of any of them conveying an intelligible—to say nothing of an intelligent—meaning must be left to chance." As the familiar saying puts it, many a truth is spoken in jest. The St. Louis Convention Program Committee might well take this remark under advisement. A recent religious gathering in Washington lasted three days and its program listed 19 speeches and 12 conferences.

♦ In these sad days for religious periodicals, when so many papers have fallen by the wayside and others that have thus far weathered the storm are still in dire straits, it is refreshing to witness a vigorous missionary magazine move up into the century class. With its December issue *The Spirit of Missions* (Episcopal Church magazine) completed 100 years of continuous monthly publication. It celebrated its venerable birthday with a special centenary issue in February. MISSIONS, now in its own 134th year although not under the same name, heartily congratulates its fellow-traveler on the highway of religious journalism. May its second century be even more fruitful and successful than its first.

♦ The 12th World's Sunday School Convention will be held July 6-12 in Oslo, capital city of Norway. This is the first time that the World's Sunday School Association has held its quadrennial meeting in a Scandinavian country and the "farthest north" that Sunday school workers of the world have ever assembled in convention. Baptists who plan a trip abroad next summer would do well to include Oslo in their itineraries. Many a church might well consider sending its Sunday school superintendent.

♦ The number of Chinese students in Japanese universities, according to *The Christian Graphic* of Tokyo, is again approaching a high record. About 8,000 are now enrolled, the majority in Tokyo institutions. Prior to the crisis over Manchuria there were fully 10,000 Chinese in Japanese schools. The Shanghai bombardment and the seizure of Manchuria caused a great exodus until the total dwindled down to 1,000. The trend is again upward. With any semblance of restored friendly relations between China and Japan, the previous high record may be surpassed.

♦ Every denominational editor doubtless envies the financial record of *The Baptist Times* of London, England. It again closed its fiscal year with a profit which was added to its reserves. Editor J. C. Carlile deserves congratulations both for his able editorial direction and sound financial management. A substantial portion of the paper's revenue comes from advertising by churches. A recent issue carried 144 Baptist church announcements, all of them paid for at stated advertising rates.

THE GREAT DELUSION

Number 30

THE RETURN OF PROHIBITION

IN ALL the newspaper and religious press discussion of the 2nd anniversary of the Repeal of Prohibition, one little but highly significant news item was somehow overlooked. An *Associated Press* despatch from far away Alaska reported:

A new prohibition campaign, begun by the Eskimos, was under way today in "wide-open" Alaska.

The natives petitioned the Liquor Control Board to re-enact prohibition statutes making it a crime even to give an Eskimo a drink of liquor. In their petition the natives declared "the excessive use of intoxicating liquor by Eskimos and persons of mixed blood is highly demoralizing to the race."

The second anniversary of repeal found the drive gaining headway as far as Barrow, northernmost post of civilization in Alaska.

It must indeed be demoralizing, for the same news item stated that nearly 700,000 gallons, *not quarts nor pints but gallons*, of liquor were consumed in Alaska during the first six months of 1935. With a population of only 600,000 this means more than one gallon per man, woman and child!

Even far-away Alaska senses a great delusion.

JAPAN MOVES STEADILY ONWARD

The upper center picture shows a night view of the Ginza, Tokyo's great shopping street

RIGHT

Japanese girls in a marmalade factory filling little jars for export sale to the four corners of the earth

BELOW

A busy section in the wholesale and retail market district in Tokyo



RIGHT

These men are busy in making Japanese toys. You will find such toys on sale in many shops in the United States



To apply Christianity to this industrial life is of paramount urgency



IN THE WORLD'S ECONOMIC LIFE

The lower center picture shows a family at work making artificial flowers in their home

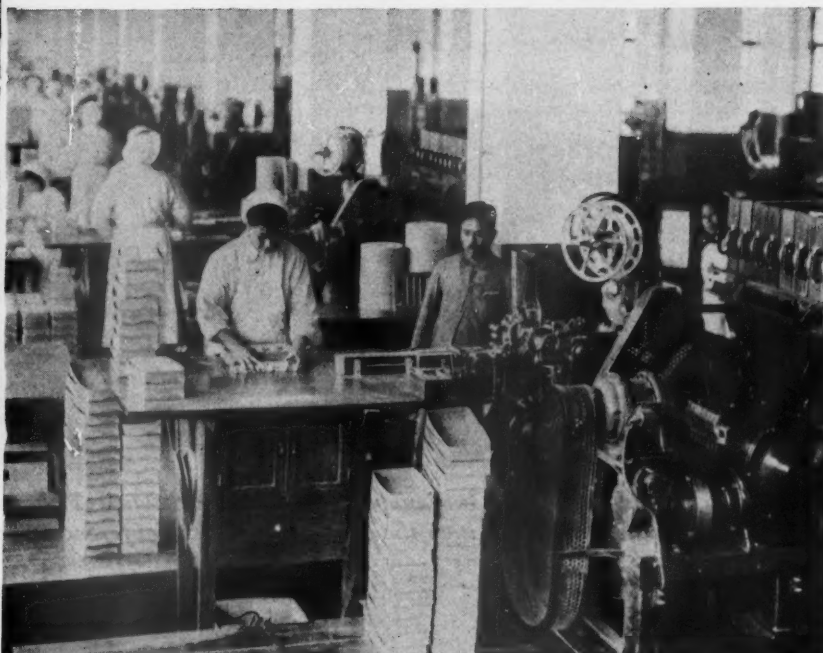


LEFT

These girls are making Japanese lanterns and other dainty things of paper. No laws regulate their hours of labor

BELOW

The busy port of Yokohama. Ships of all nations may be seen in its harbor



LEFT

The inside of a Japanese factory that makes paper boxes for shipping products of Japan's industry to the ends of the earth

Pictures on these two pages by courtesy of The Trans-Pacific of Tokyo

The World Today and the Missionary Imperative

The Foreign Mission Boards of the United States and Canada meet to discuss the problems which they must solve together

UNDER the auspices of the Foreign Missions Conference of North America 301 delegates and visitors from 69 boards and societies met early in January in Asbury Park, N. J., to discuss "The World Today and the Missionary Imperative." Keeping in mind the general subject it is interesting to note the sub-topics under consideration: Christ and Interdenominational Relations—Trends in Evangelism—The New Secularism—Upbuilding the Church—The Rural Missions and the Christian Community—Our Ministry to the Studying Youth—Our Spiritual Limitations and Our Spiritual Resources—How Can We Together Enlist the Churches of North America?

Just to mingle with the representatives of the various boards was sufficient to impress one with the wide range of the Christian missionary enterprise both geographically and culturally. Conference chairman was Dr. John R. Mott, whose long missionary travels have taken him around

By DANA M. ALBAUGH

the world many times. Among the group one noticed Prof. Gonzalo Baez Camargo, outstanding Christian leader in the new Mexico. A little beyond him sat Mr. T. H. Sun, prominent figure in the rural reconstruction movement in China and editor of the *Christian Farmer*. Near the front was Mrs. Frederick G. Williams, a very gracious little lady who later told of a village rebuilding experiment in India. Close at hand was Prof. B. P. Hivale of Wilson College, Bombay, India, who described his many activities among the Indian student classes. One could also see Mrs. Induk Pak, whose devotion to the rural women of Korea has won wide admiration from Christian leaders. For one afternoon the conference listened to Dr. Kagawa, whose colorful personality lifted him far above denominational lines. The list of names could be multiplied. Delegates and speakers came from Arabia, Egypt, Congo, South Africa, Madagascar, the Philippines,

India, China, and many other parts of the world, all of them representative of those who labor daily to prove that through Jesus Christ is the way of life.

In the first major address of the conference the Hon. Francis B. Sayre, Assistant Secretary of State, told the assembly that the only practical solution for the world's ills seemed to lie in the direction of the teachings of Jesus Christ. "During the past hundred years," he said, "we have been living through an age of unprecedented material progress. We have made ourselves masters of the material world. But we have lost the spiritual values which alone give to life its satisfying rewards."

Dr. Kagawa, pressed for time because of his heavy program in the South, had to arrive by airplane. He stressed the danger of concentrating effort in Japanese cities with a consequent neglect of rural evangelism, labor evangelism and evangelism among fishermen. He portrayed the need for farmers' gospel schools and the plans of the



The Cadle Tabernacle at Indianapolis during the Student Volunteer Convention. Five delegates reported it to the Foreign Missions Conference. See next page

Kingdom of God Movement for reaching millions of rural Japanese.

Prof. Rufus M. Jones of Haverford College pictured the "new secularism" as "too contracted for the needs of the human soul." Mixing his logic with a generous humor Dr. Jones outlined suggestions for bringing "faith and religion into dominion over the springs of life."

In the discussion on plans and methods for "upbuilding the church" abroad, Dr. George T. Scott of the Presbyterian Board and Dr. Fred T. Goodsell of the Congregational Board reviewed the topic in the light of their recent visits in Asia and Africa. Prof. G. B. Camargo of Mexico explained the changed technique among the evangelical churches in Mexico, indicating a shift from program and ritual to a new emphasis on reaching people in their homes and at their work through a more informal type of approach.

Five college student delegates to the recent Student Volunteer Convention at Indianapolis, gave a resumé of the trends in missionary interest and program as revealed by that great gathering. (See *MISSIONS*, February, 1936, page 98.) Their discussion revealed that young people are primarily interested in an application of Christian teachings rather than in organization and method. In addition to dissatisfaction with present missionary conditions, there is confusion in the minds of students regarding the message of today and the best methods for the new approach. The greatest danger to the future of foreign missions is an apparent lack of interest in missions among the majority of young people of college age.

The conference devoted a session to the Christian needs of the farmer and village people of the world. Dr. John H. Reisner pointed out that the city family does not

reproduce itself but the rural family does. This fact today challenges the missionary movement. "The strategy of a world Christianity," said he, "demands that the rural population be made Christian if Christianity is to progressively increase and encompass mankind."

Dr. T. H. Sun gave an informing review of the rural movement in China. Although it is only ten years old, there are now 67 different rural groups doing experimental rural welfare work of all kinds in 20 provinces in China.

Dr. Ralph E. Diffendorfer of the Methodist Board opened a discussion of the Christian approach to the world's intelligentsia. He told the conference that the future of the movement to win the world for Christ depends upon success with the intelligentsia and student classes of all nations and races. He advocated an approach to this group by men and women especially fitted and trained for the service.

Prof. B. P. Hivale reported that the student classes of India are ready to accept the gospel of Christ if shared in love, and that they wish something more than a "god-less humanitarianism."

The conference closed with a memorable discussion of "Our

Spiritual Limitations and Our Spiritual Resources." Dr. George C. Pidgeon of the United Church of Canada warned of the peril when we judge missions by their practical results and tend to forget their ultimate purpose to bring God into human life.

Dr. John A. Mackay of the Presbyterian Board enumerated some of the forces and ideals which limit the spiritual attainments of the mission enterprise. He said that our spiritual resources consist of a God with a triumphant past, a new generation of young men and women who want to know the truth, and significant new movements in life and thought.

Dr. J. W. Decker of our own Foreign Mission Board closed the conference with an address outlining the spiritual treasures, both old and new, which are the resources of the Christian missionary. He urged that we explore the more recently developed approaches to the non-Christian world. Among these he mentioned literature, rural reconstruction, a growing confidence in indigenous Christianity and a larger place for youth in the Christian movement as representing some of the new treasures in the Kingdom of God.

THE FOREIGN MISSION CHRONICLE

From the cradle to the grave in missionary service

BORN

To Rev. and Mrs. J. P. Klahsen of Madira, South India, a daughter, October 16, 1935.

To Rev. and Mrs. H. D. Brown of Tondo, Belgian Congo, a son, October 29.

To Rev. and Mrs. J. W. Cook of North Lakhimpur, Assam, a daughter, November 21.

DIED

Charles B. Tenny, D.D., January 11, of Japan, in Rochester, N. Y.

Mrs. Robert Harper, December 8, retired missionary of Burma, in Detroit, Mich.

Russell E. Adkins, M.D., December 15, retired missionary of South China, in Indianapolis, Ind.

ARRIVED

Rev. and Mrs. A. F. Groesbeck of South China and Siam, December 10, in San Francisco.

Mrs. C. L. Conrad and Miss F. F. Hatch of Burma, December 14, in Los Angeles.



THE LIBRARY

*Reviews of Current Books and
Book Publishers' Announcements*



American Neutrality 1914-1917, by CHARLES SEYMOUR is a scholarly attempt to refute the growing conviction that commercial interests, financial considerations, and allied propaganda brought the United States into the World War, and to maintain the orthodox thesis that the German submarine warfare was the deciding factor. The author is professor of European history at Yale University. He was a member of a special commission at the Versailles Peace Conference. With this background and with his access to confidential documents through his acquaintance with Col. E. M. House, who served in the extraordinary capacity as President Wilson's special representative during the war, Prof. Seymour's facts cannot be questioned. However, in the light of the U. S. Senate's investigations into the munitions and banking activities during the war, and in the face of his own admission that "American economic prosperity depended on the maintenance of our trade with the Allies," and that "American foreign commerce was deriving rich profits," his reasoning from the facts is not fully convincing. It is difficult to accept his conclusion that "without the submarine campaign, we should not have entered the war." As to the problem of neutrality today, he is on surer ground when he writes that "a high price must be paid if the nation is to remain at peace," and again, "the question of peace will depend upon the willingness of the people to accept injuries to American interests without retaliation." (Yale Press; 180 pages; \$2.00.)

Songs from the Slums, by TOYOHICO KAGAWA, is a little book of 37 poems by the famed apostle from Japan. All the pathos, tragedy, hopelessness, poverty, sorrow of Japanese slums are pictured here. All of Kagawa's sensitiveness of soul, love of beauty, trust in God also emerge from its 96 pages. Each page is illustrated with an etching that serves to accentuate both the misery and the beauty of the poem. At the close of the book is a brief but highly informing biography that describes the Shinkawa slums in Kobe where infant mortality often reached the terrible total of 500 in 1,000. Here Kagawa lived and worked and wrote these amazing poems. The slums of New York as described on page 136 of this issue and the present visit of Kagawa to America should make many a reader of *MISSIONS* want a copy of this book. (Cokesbury Press; \$1.00.)

With Honor, by CHARLES H. HEIMSATH, pastor of the First Baptist Church of Evanston, Ill., is the 40th volume in Harper's Monthly Pulpit. The first sermon gives the book its title. This sermon with two others, "Values in Religion" and "Beyond the Ordinary," were preached as baccalaureate sermons in college and university. These and the seven others in the book comprise the best thought of this growing preacher. The last is an Easter sermon, "The Resurrection of the Soul." These sermons are fresh and interesting. They show wide reading. Illustrations and literary allusions are frequent and apt. All are flavored with a keen and in-

telligent sense of the meaning and urgency of the application of the gospel to social needs. (Harpers; 111 pages; \$1.00.)

Life Began Yesterday, by STEPHEN FOOT, is the story of a man who joined the so-called Oxford Group Movement. To many people the Oxford Movement has seemed to emphasize only individual transformation without bringing such personal change to bear on the larger social and international conditions in which the individual is indissolubly involved. In chapters on Social Life, Family Life, Industrial Life, International Life, and others, the author shows how changes in personalities result gradually in transformations in personal relationships and then eventually in changes in those wider aspects of life. Only the most radical will disagree with him when he quotes *The London Times*:

The root of the industrial problem lies in character, and most of the troubles occur, not because the system is bad, but because human beings are. The gains that are sought by a social revolution can only be obtained by a spiritual religion.

The author's exciting career in the World War and later in managing oil properties in Mexico and South America enables him to write with authority on the world issues of our time and thus adds peculiar interest to his autobiographical narrative. (Harpers; 175 pages; \$1.50.)

John White of Mashonaland, by C. F. ANDREWS. One of the most heroic and romantic stories

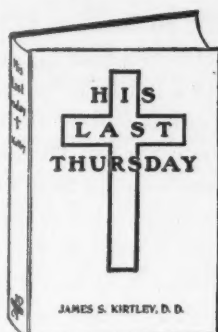
in all missionary history is the story of John White. The author tells how he obtained permission to tell this story for the first time. Here is the record of a Cumberland farm boy who thought only of the people of South Africa, with whom he served as a much beloved missionary for 40 years. He challenged their rights against exploitations by white people. He stood with them in battle. He suffered famine as one of them and lived among them as a brother. This story of John White's life should cause every reader to search his own heart, and ask, "What sacrifices have I made for God?" (Harpers; 205 pages; \$1.50.)

Ralph Norton and the Belgian Gospel Mission, by EDITH F. NORTON, is an intimate, well written account of the life and work of a humble soul-winner. In 1918 Ralph Norton, an Indiana man, and his wife Edith opened the Belgian Gospel Mission. In 1934 Ralph died, but that little mission goes on under the direction of his widow. It maintains 66 posts of evangelization, distributed over nine provinces of Belgium. Two Bible schools are maintained. To read the book is not only to learn of Ralph Norton's mission, but to learn also how to do evangelistic work. (Revell; 253 pages; \$2.00.)

Oil Lamps Lifted, by MRS. PEARL DON LONGLEY of South India, is a new book of exquisite poems. They reflect the customs and life of the people in a vivid way and are accompanied by descriptive paragraphs. The book is beautifully illustrated. Since South India is celebrating a century of Christian missions, this volume will be welcomed. (Revell; \$1.00.)

Old Testament Biographies, by H. W. TRIBBLE, JOHN L. HILL, and KYLE M. YATES, is a study of Old Testament characters. This

Appropriate Gift Books for the EASTER SEASON



HIS LAST THURSDAY

By James S. Kirtley, D.D.

Doctor Kirtley here gives us a revealing and devotional study of the words and conduct of Jesus as he neared the cross, especially the last day before his crucifixion.

"A remarkable visualizing of the most wonderful week in human history." — DR. L. R. CHRISTIE, Louisville, Ky.

"Doctor Kirtley has opened a new door to the sacred room of Christ's suffering and death." — *Swedish Standard*.

"It ought to find its way into the hands of all pastors and Christian workers at once." — *Watchman-Examiner*.

Cloth, \$1.00

ONE WAY STREETS

Talks for the Teen Age and Other Ages

By Arthur Osborne

A volume of 42 delightful talks originally delivered to groups of young people. They are heart to heart talks, built up mainly around commonplace incidents and situations. Friends of the author have suggested that they interested and inspired the young people to whom they were delivered, and that they might well be made more widely helpful in developing a Christian outlook on life, and enlisting young people in the work of the church. The title of the book conveys broadly the general purpose the author had in mind. He wanted the folks he was addressing to realize that Jesus Christ's way is life's only thoroughfare, and that it goes in only one direction. Cloth, \$1.00

YOU AND YOUR CHURCH

By James S. Kirtley

This book is of particular interest and value to church-members, and those who are about to unite with the church. What is involved in being a Christian? Why should a Christian join the church? Why be a member of a Baptist church? These three questions are of paramount concern, and the author endeavors to answer them in a practical and helpful way.

"Calvary Baptist Church, Washington, D. C., for a good many years has been giving a copy of *You and Your Church* to each new member coming in by baptism. Excellent results follow this practice. It is a book worth while and I heartily commend it." — WM. S. ABERNETHY.

Many others have followed this plan with the same results and are enthusiastic about it.

Cloth, \$1.25; paper, 50 cents

THE AMERICAN BAPTIST PUBLICATION SOCIETY

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volume treats with careful and comprehensive discrimination the achieving lives of the Bible, from Adam to Malachi. Scriptural references follow each biography and the contents of every chapter are reduced to an outline, for review purposes. The sketches are well written, and present intelligent portraits of the lives discussed. The unusually low price of this high quality book should place the volume in every home. (Broadman Press; 329 pages; 75 cents.)

The Certainty of the Gospel, by WILLIAM C. ROBINSON, Professor of Theology in Columbia Seminary, Decatur, Georgia, aims to substitute Paul's "I Know" for its modern equivalents, "I think," "I hope," "I wager." Its point of view is frankly conservative and

authoritative. It will receive hearty endorsement by all readers who are already "certain" about the gospel. (Zondervan Publishing House; \$1.00.)

Wonderful Counsellor, by HUGH T. FRAME, suggests to the reader how much more the author might know if he did not assume to know so much, and declare it dogmatically. He states as fact what Jesus thought and meant and did, and what He intended His disciples to do in imitation of Him if they were Spirit-filled as He was. It is all very positive and fanciful and a blend of truth and error not to be commended. The author has no trouble in fitting the Gospels to a doctrine which he may claim as original if not convincing. (Harpers; \$2.50.)

Like a Mississippi Flood

In a letter which profoundly stirred Baptist pastors Rev. Hugh Chamberlin Burr, of the First Baptist Church, Detroit, wrote at the end of December:

Remember this condition is like a Mississippi flood. When it's raging, one must do only the immediate thing. After it has passed its peak, analyses of causes are in order and proposals are appropriate for everything from reforestation to reservoirs, so that it shall not be repeated. Remember also that further impairment of our missionary work is likely, ruinous and **UNNECESSARY**. Resources are available. And we have 120 days (suppose each of us averaged only \$10 secured each day, or even \$15 a week. It is possible). People who care can save the mission work. Remember that \$300,000 more than last year, by April 30, will stop the retreat.

Like a flood also, a benevolent kind of flood, enthusiasm for **THE FORWARD FUND** has swept across the country. When Dr. Burr wrote his letter no one could have predicted that it would gain such mo-

mentum. One powerful influence has been the effective work of state and city Boards of Promotion which have gone into action and produced prompt results. All who travel about the country on denominational service are struck by the fact that interest and activity

are much more widespread than usual. President J. H. Franklin comments on this and attributes it to a growing conviction on the part of local leaders, who now appreciate as they have not done in a good many years, the seriousness of the situation. There is also general agreement that the circumstances call for swift, united action by all elements of the denomination and that slower processes of recovery might work irreparable harm.

Daybreak on the Whangpoo

The tide was too low to allow the large steamer to cross the bar at the mouth of the Whangpoo River and so she cast anchor and remained all night in the muddy Yangtse. The Yangtse is muddier if possible than the Whangpoo and the line of division between them may be seen for many miles after they flow together. Then it is 50 miles down to the mouth and there it is so wide that land can not be seen on either side.

The steamer crosses the bar at high tide and slowly steams up to

When to Break a Fall

THE time to break a fall is before you strike the ground. Sometimes a man is trapped in a burning building and has to jump into a net held by firemen. If the net is too close to the ground the result will be a broken neck instead of a rescue.

An airplane up ten thousand feet can and frequently does make sudden descents that would mean a disastrous crash if the drop started from a lower level.

Our donation receipts for missions have dropped so far that the denomination is traveling at a dangerously low altitude. There is no safety zone between the present level and the hard rocks below.

This illustrates why a great number of Baptists must be enlisted into simultaneous action to convert a fall into an upward flight— to initiate a **FORWARD MOVEMENT**.

We have no room to maneuver in. There must be swift, concerted action because there must be more room between our ship and the deadly shoals toward which she has been driven.



Spreading over the country like a flood

Shanghai. Low banks are seen in the early light on either side. The city of Woosung slips past, the cable buildings, fields and farm buildings appear through the growing light; a white pagoda lends itself to the morning atmosphere.

Suddenly a turn is made and there is the University of Shanghai on the right. Its 30 and more buildings, its out-door amphitheatre, its water tower all show in the increasing light. The row of fine faculty houses can clearly be seen. There is the main building for the High School just dedicated a month ago. There is the open place where work on the new chapel will soon begin. A place where the music building ought to be is easy to find.

No group of buildings nor any single building makes the impression on the traveller that is made by this great University with its five different schools and its 2,500 students. The Police Inspector and the officer of the Power Company on board both knew where it was and what it was. It has made and it is making a great impression on the Orient. Every province and many foreign countries have students enrolled.—*Harry S. Myers.*

She Is 89 Years Old

The following paragraph is from a letter received from Mrs. T. J. Keith of Lincoln, Nebraska. It was dated January 14, 1936:

Please find enclosed my check for Baptist Foreign Mission work. I am interested in the 100th anniversary of the Assam Mission. My husband and I were sent to the work among the Garos in 1871. Mr. Keith, with the help of native Christians, was privileged to put the four Gospels into the Garo language. My husband passed away in 1920. I am in my 89th year and am living with a brother in Lincoln, Nebraska. I had the first school for girls among the Garo people. God has wonderfully blessed His work in Assam.

Mrs. Keith has in her 89 years of life seen enough of missions to be a willing supporter of the Baptist FORWARD FUND. Her interest in the people of Assam is keen and she has unbounded faith in the future of Christianity in that country.

Dramatize the Canvass

This year THE EVERY MEMBER CANVASS has a special significance because of its bearing on the success of THE FORWARD FUND in all

churches. Whether observing the suggested Pledge Week, March 8-15, or not, there is a special incentive to be thorough in preparation and to make a determined effort to bring about a substantial increase in the number of givers and the total amount pledged.

The value of dramatizing the Canvass is recognized. There is available a play in one act, entitled, "It Happened on a Sunday Afternoon," which was written expressly for THE EVERY MEMBER CANVASS. It was adapted for Baptist use from a manuscript written by Rev. J. Harvey Murphy, D.D., for presentation in the First Reformed Church of Hudson, New York. This play has been highly commended. Rev. Paul Judson Morris, Director of Promotion for Ohio, writes: "I am confident that we need to visualize and dramatize the church budget more than we have been doing. This splendid one-act play is a great help in achieving this."

Any local church desiring to put on this play may obtain a copy free of charge by writing to the Council on Finance and Promotion, 152 Madison Avenue, New York, N. Y.



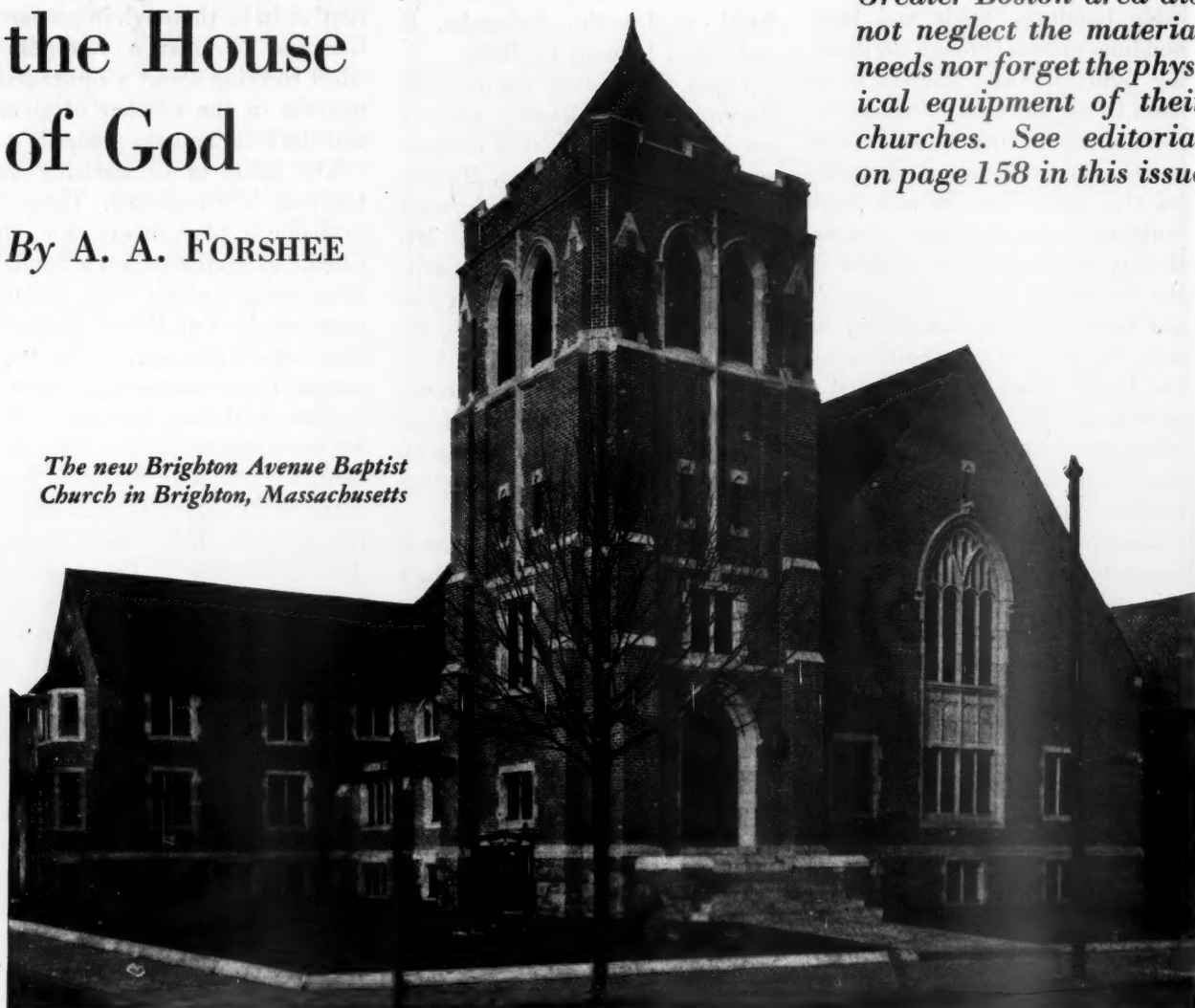
The University of Shanghai as seen from an airplane over the Whangpoo River

They Rebuilt the House of God

By A. A. FORSHEE

In spite of the long depression, Baptists in the Greater Boston area did not neglect the material needs nor forget the physical equipment of their churches. See editorial on page 158 in this issue

The new Brighton Avenue Baptist Church in Brighton, Massachusetts



membership of 37,686 people gathered into 104 churches.

THERE is current in many minds an idea that the Christian church today is inefficient and not mindful of its task. It is therefore interesting to note signs of progress and of forward looking planning. The region around Boston is an important Baptist center. The four Boston associations have a total resident

During the past ten years there has been a significant activity among the Baptist churches in this area in the erection of new houses of worship and in remodeling existing edifices in order to obtain better facilities for public worship, religious education and for the social life of the churches.

The new buildings are as follows:

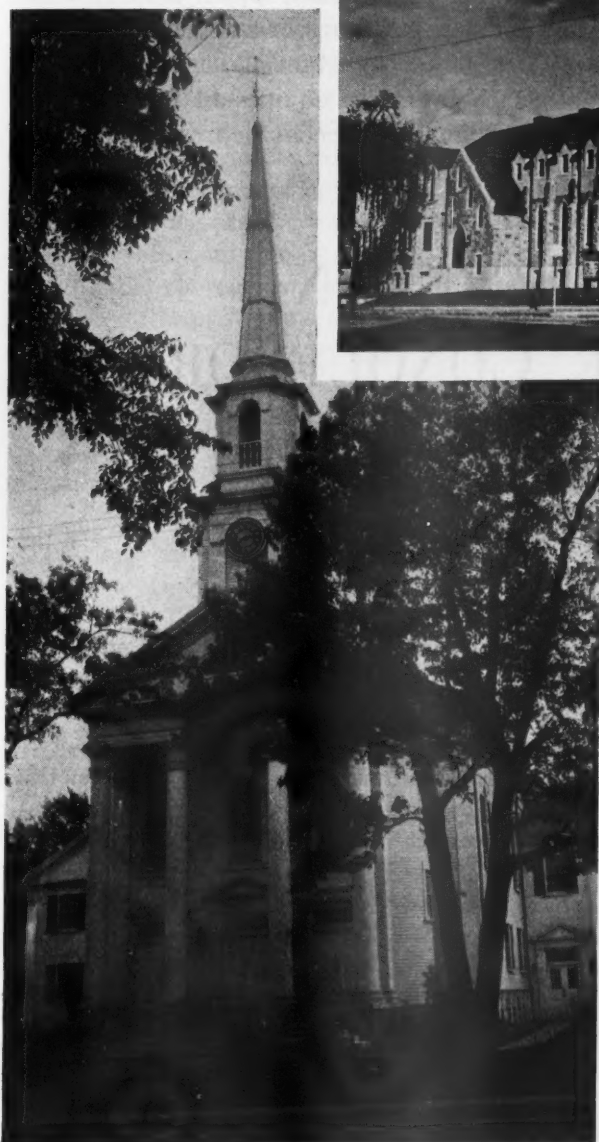
- South Church, Boston, Pastor, L. W. West
- First Church, Waverly, Pastor, F. E. Heath
- Ruggles Street Church, Boston, Pastor, J. T. Rider
- First Church, Winchester, built during pastorate of Rev. B. P. Browne
- First Church, Everett, built during pastorate of the late Rev. A. J. Hughes
- First Church, Woburn, Pastor, E. J. Shearman

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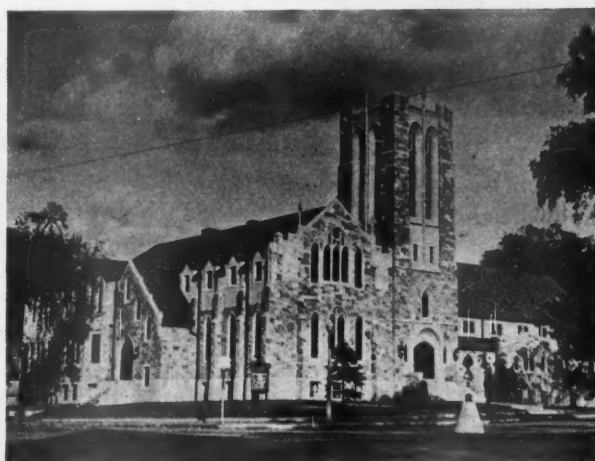
Winter Hill Church, Somerville, Pastor, G. R. Mott
Belmont Street Church, Watertown, built during
pastorate of the late Rev. O. J. White
Mattapan Church, Milton, Pastor, A. B. Webber
Brighton Avenue Church, Boston, Pastor, P. A. A.
Killam
Portuguese Church, Cambridge, Pastor, J. G. Loja
Calvary Italian Mission, East Cambridge, Pastor,
Salvatore Florena

These edifices are a credit to the denomination.
They are beautiful, well adapted to church work
and they make ample provision for a full pro-
gram of worship and service. They provide seat-

BELOW: *The Baptist Church in Needham, after removal and enlargement*



ABOVE: *New building of the Winter Hill Baptist Church in Somerville*



LEFT: *New building of the First Baptist Church in Winchester*

ing capacity for 5,000, an equal number of
Sunday school pupils, and represent an outlay
of \$1,089,000.

Details of some of the remodeling programs
will be of interest:

At Needham, under the leadership of Rev. George
B. MacDonald, the church building was moved to a
new location and two large and commodious wings
were added. This provided the church with a seating
capacity of 400 besides a vestry accommodating the
same number and a social room the same size. The
church also has four departmental rooms and four
similar rooms for other purposes.

At Hingham, Pastor Marinus James, the church
was entirely remodeled providing church parlors and
new Sunday school facilities, including eleven attrac-
tive and well-equipped class rooms.

At the Dudley Street Church, Pastor A. T. Brooks,
improvements included the erection of Brooks Hall
seating 500 people, four large departmental rooms
for Sunday school purposes, a gymnasium and a
playground on the roof. This makes possible one of

the most intense programs of church work in the greater Boston area.

The First Church of Reading, Pastor Wm. T. Murphy, Jr., added several Sunday school rooms.

At Braintree Highlands, Pastor C. W. Allen, an old building was entirely renovated with provision for Sunday school and social purposes.

The Westwood Church built a commodious Parish Hall with three class rooms and a large social hall.

At the Glendale Church in Everett, Pastor E. P. Tuller, improvements were added to the Sunday school equipment.

The First Church of Arlington, Pastor Henry C. Potter, after a fire, built a new auditorium and a gymnasium for Sunday school and social purposes.

The Broadway Church in Cambridge, Pastor A. T. Kempton, made extensive repairs to the auditorium.

The First Church in Dorchester, Pastor R. L. Webb, made improvements providing Sunday school and social facilities after a fire had partially destroyed their building.



First Baptist Church in Westwood, after raising and removal to new site, with parish house at right and large parking place in front

The total outlay for these additions and improvements was \$663,500, which added to the outlay for new buildings brings the amount up to \$1,752,500—a substantial sum for Boston Baptists to invest in equipment for Christian service during these recent depression years.

A BAPTIST DESCENDANT OF WILLIAM THE CONQUEROR

The subject of this brief sketch did not follow his noted ancestor in conquering a nation, but he served with high distinction in organizing a denomination

By RUFUS WASHINGTON WEAVER

CLOSE by the country road that winds around the graveyard of a Baptist church in the piney woods of South Carolina there lies buried a descendant of William the Conqueror and a near kinsman of John Quincy Adams, sixth President of the United States. Many others, related by blood to this man, are worthy of mention. Among them are Samuel Morse, inventor of the telegraph; Henry Wadsworth Longfellow, the poet; Gamaliel Bradford, the biographer; Julia Ward Howe, the author of "The Battle Hymn of the Republic"; Frances E. Willard, leader of American womanhood in temperance reform; and Clara Barton, founder of the American Red Cross. They are all descended from Goodman Edmund Rice, who, migrating from England near the middle of the

17th century, settled in Sudbury, Massachusetts. Thousands of living Americans trace their ancestry to this Massachusetts pioneer, among them many of the most distinguished names in the annals of America. Meriting a foremost place in any list of religious leaders in the western world is Luther Rice, "a minister of Christ, of the Baptist Denomination." He was born in Northboro, Massachusetts, March 25, 1783, and he died September 25, 1836. For nearly a century his body has rested under the soughing pines that surround the Pine Pleasant Baptist Church near Saluda, South Carolina.

Spirituality is the very essence of the Baptist interpretation of the Christian faith. It is found wherever reverent students of the Bible strive to

order their lives in harmony with the teachings of Jesus. It flourishes only where three favoring conditions are provided: (1) Religious liberty, making possible the preaching of the gospel, unhindered by any external restraint; (2) The dynamic of a passionate solicitude for the spiritual welfare of others, inspiring group action through revival; (3) The organization of local groups who accept obligation to proclaim throughout the world the Lordship of Christ and this upon a scale commensurate with their spiritual aims and their world wide objectives. Three names command the highest appreciation of American Baptists because of their creative leadership, and these are: Roger Williams, the Liberator; Shubael Stearns, the Awakener; and Luther Rice, the Pioneer Organizer.

Religious liberty creates the opportunity for personal faith. Evangelistic fervor inspires the call to the unconverted to seek salvation through Jesus Christ. Christian history records many instances in which deeply spiritual groups, despite their sacrificial devotion, cease to be effective and finally become extinct. Baptists, 120 years ago, were in a like peril, because they were without an effective nation-wide organization. They needed a leader who could "elicit, combine and direct the energies of the entire Baptist denomination," and such a leader was found in Luther Rice. He bound into a missionary union the widely scattered Baptist churches of America. He imparted to thousands of Baptist ministers and laymen his pas-

sion for the evangelization of the world. He laid the foundations for our cooperative program in all its varied phases and did more than any other single individual to promote the growth and the stability of the Baptist denomination in America.

A charter member of the missionary society known as "The Brethren," founded at Williams College in 1807; later president of "The Society of Inquiry on the Subject of Missions" in the Andover Theological Seminary; one of the five young men who in Salem, Mass., were set apart as foreign missionaries on February 6, 1812; a reluctant convert to the Baptist interpretation of the Christian faith which led to his baptism November 1, 1812 in Calcutta; the chief promoter of "The General Convention of the Baptist Denomination in the United States for Foreign Missions" in 1814, and its first General Agent; the coordinator of the activities of Baptists throughout America; the principal founder of Columbian College, now the George Washington University; the creator of new agencies for Baptist propaganda, the principal ones being *The Columbian Star*, *The Latter Day Luminary*, and the American Baptist Publication Society; the inspirer of many young men, who, catching his spirit, engaged in missionary work, founded colleges and universities, published religious newspapers, organized state conventions, and promoted other agencies for the propagation of the Christian faith, Luther Rice stands out as the Pioneer Baptist Coordinator. During the 24 years in which he served, he was creating, inspiring or actively promoting all the national movements that have made possible the marvelous growth of the Baptists of America.

NOTE.—Plans are being made to celebrate the centennial of Luther Rice's death, September 25, 1936. The Luther Rice Centennial Commission, of which Dr. J. H. Franklin, President of the Northern Baptist Convention, is President, Dr. Charles E. Maddy, the Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, is Vice-President, and Dr. Rufus W. Weaver, Executive Secretary of the Columbia Association of Baptist Churches, is Executive Director, is seeking to secure the cooperation of all American Baptists in the observation of this day. Readers desiring to acquaint themselves with the significance of the ministry of Luther Rice should send \$1.00 at once to the American Baptist Publication Society for an informing and well written book, "Luther Rice, Pioneer in Missions and Education," by Dr. Edward B. Pollard. The Commission is composed of representatives appointed by the Baptist World Alliance, Northern and Southern Baptist Conventions and other Baptist bodies.—Ed.



The grave of Luther Rice near Saluda, South Carolina

The Supreme Opportunity of the Country Church

The Home Missions Council and the Council of Women for Home Missions hold their annual meetings in Calvary Baptist Church, Washington, D. C., January 13-17, 1936, and consider the rural church of today and tomorrow

By COE HAYNE

THE country church has today the supreme opportunity not only to preach the gospel to individuals, but also to assume spiritual leadership in the remaking of rural community life. This was the outstanding conviction that emerged out of a notable conference of rural pastors and church board administrators held in connection with the annual meetings of the Home Missions Councils.

There were present 257 delegates from 30 states and Canada and 18 national religious bodies. It was the first national conference on the town and country church held since the one conducted by the Federal Council of Churches at Columbus, Ohio, in December, 1915. In the opinion of many, its importance and interest was equal to that of the historic Church Comity Conference at Cleveland in 1928 and the Home Missions Congress at Washington, D. C., in 1930.

"Two facts concerning the value of the conference impressed me strongly," said Professor Stuart G. Cole, of Crozer Theological Seminary, one of the speakers. "One was the realistic approach to the rural situation. There were no hackneyed themes. Every man who spoke had a direct and important contribution to make. The other was the attitude of the rural ministers. While not all young in years, there was an unusually youthful mind in the conference. I suppose that these men were among the most able leaders in our rural enterprise. There is hope for a church that has such fine,

well-intentioned and forward-looking leaders."

The opening session considered "important recent changes in American rural life and pointed out the ways by which the church has been affected by these changes." Speaking to the topic, "New Elements in the Present Rural Situation," Dr. O. E. Baker of the U. S. Department of Agriculture, by the use of charts traced a declining birth rate as our frontiers have receded. He reminded his hearers that future growth in the population of the United States, or maintenance of present levels, would depend upon the stability of our rural families. Dr. Carl C. Taylor of the Resettlement Administration blamed the "price and market régime" for the major economic difficulties of the farmer. In addition to these representatives of Governmental agencies, ten members of national and local church groups spoke in later sessions, covering topics relating to "The Rural Church As It Is Today," "The Program of the Rural Church of Tomorrow," "Christian Youth in Action in Rural America," and "Planning and Strategy in Rural Church Advance on a National Basis." All who took part in the discussions directly and indirectly stressed that the rural field should be viewed as an opportunity rather than a problem.

That evangelism is the first and basic responsibility and should be given primary emphasis in the ac-

tivities of the rural church was brought out in the report of the Findings Committee, Rev. Hermann N. Morse, Presbyterian Board of National Missions, chairman. Among recommendations was one that favored the holding of another National Conference on the Rural Church at some mid-west point within the next year. Another favored the development within each State of an Interdenominational Christian Rural Fellowship associated with the International Christian Rural Life Fellowship. State Federations of Churches and the Home Mission Boards were urged to cooperate in promoting such a development.

Special conference features included a Fellowship Luncheon and an evening session by the Committee on Young People's work of the Home Missions Councils, in cooperation with the young people of Calvary Baptist Church and the Young Women's Christian Association, at which Rev. Dan Poling, Jr., delivered the principal address. Dr. Warren N. Wilson, a pioneer in country church work, presided at the luncheon. Addresses were made by Dr. C. J. Galpin, noted specialist in rural researches, and Mr. Brooks Hays of the resettlement administration.

At the joint dinner meeting of the Home Missions Councils, the after dinner program topic was, "Toward an Understanding of Indian Americans." Dr. Thomas Jesse Jones, of the Phelps Stokes Fund, presided. Rev. V. Vine Deloria, a Sioux Indian of Pine

Ridge, South Dakota, and Hon. John Collier, U. S. Indian Commissioner, were the speakers.

At a business session of the Council of Women for Home Missions, a more intensive program for the promotion of temperance and peace was outlined and approved. Officers were elected as follows:

COUNCIL OF WOMEN FOR HOME MISSIONS: *Honorary President*, Mrs. George W. Coleman; *President*, Mrs.

Millard L. Robinson; *First Vice-President*, Mrs. Fred S. Bennett; *Second Vice-President*, Mrs. Philip M. Rossman; *Third Vice-President*, Mrs. Augustus Trowbridge; *Secretary*, Miss Elinor K. Purves; *Treasurer*, Mrs. Norman V. Peale; *Executive Secretary*, Miss Anne Seeskoltz.

HOME MISSIONS COUNCIL: *President*, Rev. Ernest M. Halliday; *Vice-President*, Rev. Robert A. Hutchison; *Recording Secretary*, Rev. J. J. Braun; *Executive Secretary*, Rev. William R. King; *Treasurer*, Miss A. M. Behrens.

Another Year of Women's Home Missions

By MRS. ORRIN R. JUDD

EVERY returning January summons the Council of Women for Home Missions and its brother organization, the Home Missions Council, to their annual meetings—a vantage point from which to face two ways: backward in review of a year's achievement, forward to plan a new year's program and projects.

One is impressed with the wide range of interest, with the intricacies of organization. There are an amazing number of committees, and there are relationships of many kinds: with the Federal Council of Churches, the International Council of Religious Education, the Committee on Women's Work of the Foreign Missions Conference, the National Council of Federated Church Women, the Missionary Education Movement, the National Committee on Cause and Cure of War, the National Conference on Social Work, the National Peace Conference, the Women's Joint Congressional Committee, and still others.

The Council of Women began its sessions with a Fellowship Dinner. Several hundred women representatives of national home mission boards and of Washington churches and related organizations enjoyed an evening profitable both to body

and mind. In the absence of the president, Mrs. Daniel A. Poling, on a tour around the world, the first vice-president, Mrs. F. S. Bennett, presided. The topic, "The Church and Social Action," was ably discussed by Mrs. Kenneth D. Miller of Madison, N. J. She declared the Christian church cannot save life without reference to the conditions that produce that life. If the world wants the *fruit* of the Spirit, it must first of all have the *Spirit*.

Brief talks by three speakers reported what their denominations are doing in the field of social action. A Commission was appointed to study the liquor problem, to acquaint itself with the stand taken by the denominations, and to report at the annual meeting in 1937.

The business session considered home mission literature. For 15 years the Council has produced home mission literature in partnership with the Missionary Education Movement, four to six books every year. A million and a half copies have been distributed. The output thus far this year is 46,000 copies. The new theme for 1936 is "The Negro in America." In addition a volume on world friendship, "Victories of Peace," is soon to ap-

pear, also a course for young people, "Missions and Peace." Three issues of "Program Props," a sheet for use in young people's groups, were circulated during the year.

Opportunities for service in Indian and migrant fields challenge to expansion of our work. Government day schools are increasing. In Eastern Oklahoma alone, ten day schools and seven small boarding schools have recently been opened. Religious work directors are urgently needed. The ministry to the migratory laborers has moved forward because volunteer service has increased and canners have expressed their appreciation in supplying equipment and funds.

A new monthly magazine has just begun to gladden the lives of blind children, a Sunday school publication paralleling the John Milton Magazine for adults. It is named *Discovery*, a happy name, bestowed by our own Margaret Applegarth, its editor. Wouldn't you like to help some blind child have a copy?

The Council year did not close "in the red." Receipts were \$66,852.71, disbursements \$61,102.01. A good balance remains. The budget adopted for 1936 is discreet, \$53,029. Inspiring is the annual observance of the World Day of Prayer. Last year's receipts were \$12,291.

The next annual meeting is to be held in Cincinnati, Ohio, with emphasis on the city church.



Could you do 80 miles on a bicycle in one day? Missionary E. T. Fletcher of Maubin, Burma, travelled 1500 miles on his bicycle in six months in order to tour his field and visit churches as well as villages where there are no churches. His longest record was 80 miles in a single day and that was across rivers, along jungle paths, levees and embankments, and through rice fields.

Modern Golf Courses and Ancient Pagodas

A New Missionary's Impressions of Contrasts in Burma

By JOHN F. CADY

NOTE.—The writer of this brief sketch was formerly Professor of History in Franklin College. He wrote the widely quoted article, "Why Abraham Lincoln Never Joined the Baptist Church," published in *MISSIONS*, February, 1935. He sailed for Burma last fall and is now on the Faculty of Judson College.—Ed.



IT IS impossible to tell much of what has happened since our arrival. It has all seemed so strange and confusing—although very, very interesting.

What contrasts one sees! The latest type of American autos pass the most primitive types of locomotion, dodge past goats, dogs and cows standing calmly on the roadway. Begging, yellow-robed monks, from the gold-covered pagodas, trail about in single file from place to place giving the people an opportunity to

accumulate credit for their next life. Alongside of them Civic Forums, Cooperative Leagues, Student Societies and Rural Reconstruction organizations flourish.

Just across the road from the great Shwe Dagon pagoda, with its hundreds of shrines and its massive Buddhist imagery is an 18-hole golf course. Within a stone's throw of the modern air-drome of the British and Dutch lines to the East Indies are the stilt-supported huts of Burman paddy-farmers, crowded together in a jungle of banana and bamboo trees. Modern talkies

vie with snake charmers for audiences, while the city newspapers advertise the anomaly of rubber-tired bullock carts. The whole view presented in this interesting country is a wonderful mingling of the East and the West, the old and the new, and no one knows where the process will or ought to stop.

But there is much in Burma that is permanent and unchanging. It is a colorful country from the golden pagodas and the variegated dress to which the natives cling, to the beautiful pastel tints of the sunsets. The Burmas are a mirth-loving people, intelligent and friendly. They have a classical literature of their own, and demonstrate a strong desire to assert the usefulness of their written language. The spirit of nationalism is definitely abroad but it seems to be largely racial and religious in character.

One likes to think, furthermore, that Christianity is here to stay, and that it will contribute much that is indispensable to the future well-being of Burma. Certainly there is no promise that Buddhism will be sufficient. The impact of western business civilization will demoralize and enslave these people economically, if we deny them the sharing of the spiritually constructive phases of modern life. The Baptist Mission in Burma enjoys a respect far beyond the bounds of the Christian community.

Surely few can examine what the missionaries have done for this land and not feel an added sense of dignity for America's contribution to the moral history and spiritual welfare of the Orient.



+ THEY SERVED THEIR DAY AND GENERATION +

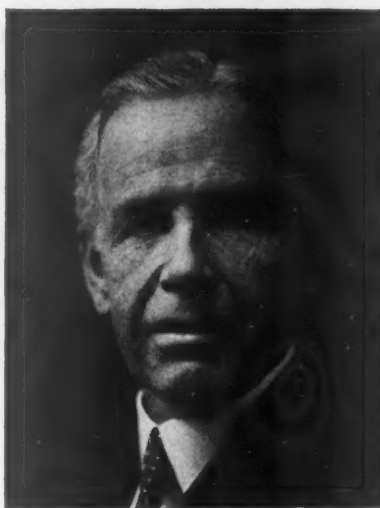
Charles B. Tenny

A TRIBUTE BY F. W. STEADMAN

The passing of Dr. Charles B. Tenny in Rochester, N. Y., on January 11, causes our Baptist Mission to Japan to suffer the loss of one who has served as an outstanding member of and leader in its work for many years. It removes from our number a beloved brother and an honored comrade in service.

Dr. Tenny was born in Holton, N. Y., September 10, 1871. He was graduated from the State Normal at Brockport, N. Y., from the University of Rochester, and from Rochester Theological Seminary. By the University he later was honored with the degree of Doctor of Divinity.

His notable work in Japan was entered upon in October 1900. In the acquisition of the Japanese language, in winning the confidence of the people, in his work as teacher and Principal of our Baptist Theological Seminary and later also as founder and Principal of Mabie Memorial School for men in Yokohama, and also as Mission Secre-



CHARLES B. TENNY

tary, he served with marked efficiency and great satisfaction to all. His executive ability was outstanding.

Following a sudden and serious breakdown in health he returned to America in the autumn of 1930.

In the death of Dr. Tenny, Japan has lost an interested and loyal friend as well as one who called all classes to higher standards in Jesus Christ. His

influence upon the manhood of Japan is beyond our power to measure.

In this life of service for Christ in Japan Dr. Tenny was ably assisted by his wife, Miss Grace Webb of Rochester, N. Y., who passed away in Japan, leaving him and their little daughter Ruth. The second Mrs. Tenny was Miss Elizabeth Pettee, daughter of Dr. and Mrs. Pettee of Okayama, Japan. Of missionary parents and education she, too, entered fully into the labors of her noted husband.

Mrs. Robert Harper

Mrs. Robert Harper, widow of Dr. Robert Harper, died in Detroit, Mich., December 8. Dr. Harper was appointed to frontier medical work at Namkham, Burma, in 1897. He received the gold Kaisar-i-Hind medal for "distinguished service" in 1923 and died in active service in 1926. The newly erected hospital, now under the supervision of Dr. Gordon Seagrave, is known as the Harper Memorial Hospital.

Dr. Russell E. Adkins

Russell E. Adkins, M.D., an authority on the diagnosis of tuberculosis and chief physician of the tuberculosis unit of the United States Veterans Administration Hospital at Indianapolis, Ind., died on December 15. He was in active foreign mission service from 1907 to 1913, much of that time being at the Kityang General Hospital, South China.



Kalamazoo College is rejoicing over a gift of \$150,000 from Mr. and Mrs. E. A. DeWaters of Flint, Mich., for the construction of a new dormitory for men. Mr. DeWaters is a Kalamazoo alumnus of the class of 1899, a trustee of the college and the chairman of its finance committee. While in college, he was a star football and baseball player. He is now a retired consulting engineer of the Buick Motor Co. Mrs. DeWaters was graduated from Kalamazoo College in 1900.

LITTLE JOURNEYS

TO NEEDY BENEFICIARIES • No. 3

Somewhere, New England.

Dear Dr. Wright: —

Today I have checked the facts relative to our beneficiary living here. He is 72 years old and a native of Maine. His faithful wife is about the same age. Their house is encumbered with a burdensome debt. He has neither strength nor opportunity for gainful employment. His wife is totally blind. She also suffers from a severe type of diabetes and a painful thyroid derangement. Both these maladies require constant and expensive medical treatment. To discontinue our grant at this time, or even to reduce it, would be a cruel experience for these helpless souls. We must find a way to continue aid.

February 1, 1936

THE TRAVELER.

Dear Reader:

There are hundreds of aged ministers and missionaries on our grant beneficiary list today. Their need during these winter months is urgent. Will you cooperate with us in their care? You may "Adopt a Beneficiary" for amounts per year running from \$360 to as low as \$240. Make your check payable to the Board and mark it: "TO ADOPT A BENEFICIARY."

For further information, address

**The MINISTERS and MISSIONARIES BENEFIT BOARD
OF THE NORTHERN BAPTIST CONVENTION
152 Madison Avenue, New York, N. Y.**

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

A Small but Important Field

Bengal-Orissa is the home of the highest caste Brahmans, the proudest people in the world, most certain of their religion, most hostile to the foreigner. These are the people who for generations have determined the policy of all India. These facts explain why this field is difficult. It is no wonder that we are glad to read Dr. Padelford's heartening comment: "I had very real satisfaction in observing the work of this Mission and I congratulate the Woman's Board upon the fine service it is rendering in this small but important field."

Educational Achievements

The early women missionaries of Bengal-Orissa gathered the children of the streets into what they called "Ragged Schools," meeting on verandahs, under trees or wherever a place could be found for teaching them. Today the Woman's Board supports three splendid schools, the Christian Girls' High School at Midnapore attended by the Bengalis, the high caste Indian girls; the Christian High School for Girls at Balasore, which is the only high school in the entire province



A typical Santal woman

of Oriya; and the Girls' School at Bhimpore for Santal girls from many of the villages where parents are new Christians.

The Girls' High School at Balasore is one of the oldest schools, having been started by the Free Baptists in 1847. Dr. Frank Padelford, of the Baptist Board of Edu-

cation, made an educational survey here in 1933. In speaking of this school, he says in part: "While there were some interruptions in the early years, the school has had an honorable as well as useful career. . . . It has the confidence and esteem of the people of the city, Hindus as well as Christians. . . . The congregation which attended the service Sunday afternoon in Balasore was the finest appearing congregation which I saw in all India. . . . Without a doubt this school has had much to do with building up this constituency."

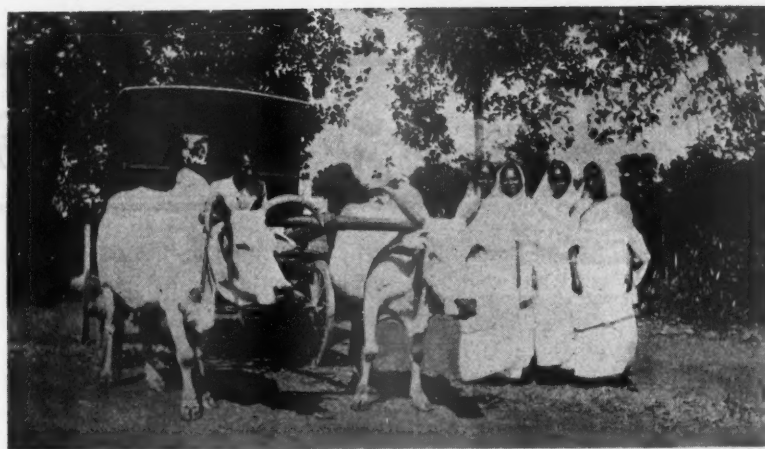
Under the fine leadership of Miss Ruth Daniels a new hostel has recently been added to the Girls' High School at Midnapore. This school was started for primary children in the early days, was raised to a Middle School in 1907, and to a High School in 1924.

The Girls' School at Bhimpore, which was established about 1880, is a Middle School which ministers to the Santals, one of the aboriginal races which has been little influenced by the civilization of India. They are a very poor and backward people. Miss Alice B. Van Doren writes of this school: "Most of the girls (students) marry and return to their villages. . . . They are making a real contribution in making homes with a better morale, having better babies more intelligently cared for, and helping their less fortunate neighbors in constructive ideas of home."

Under the direction of Sara B. Gowen, the zenana work is being carried on in Balasore, where teachers who have been specially trained carry instruction in reading and writing and the message of



A Santal village school in Bengal-Orissa



Four zenana teachers traveling by ox-cart

Christ to the women and girls in these virtual prisons. Miss Naomi Knapp has charge of the religious education in the village schools in the Santal area and the evangelistic work among the women.

A Long and Fruitful Service Of More Than 50 Years

Dr. Mary W. Bachelier, whose birthday is February 22, and whose middle name is Washington, was born in Bengal-Orissa in 1860. At that time it belonged to the Free Baptists, who entered it 30 years before, in 1836, that eventful year of Baptist beginnings.

In *Recollections of Fifty Years in India*, Dr. Mary Bachelier says: "Father and I always went out for a ride on our ponies in the early morning. It was about this time I had my vision. One night when father and I were returning from Balasore, the road was bad and the ponies were tired. So we did a little walking in the moonlight. A Presence came and surrounded me. My life was changed."

In 1876, Dr. Bachelier was appointed a missionary as assistant to her mother. Through these many years she has been a medical and evangelistic missionary. On May 1, 1933, she retired on the field. Last month she left India for the last time. She is expected in the United States in April.

Sinclair Orphanage

Famine, cholera and other scourges have constantly thrown many children into the care of missionaries. The women of the mission have been especially interested in orphan and homeless children. Much of the strength of the noble Lavina Crawford at Jellasure was devoted to her girls' orphanage, where she cared for as many as 125 at one time. In those days the orphanage kept from starvation and disease the children who had been selected as human sacrifices, but were rescued by the British government. After Miss Crawford's death the orphans in her home were taken to Balasore, where through the generosity of Rev. and Mrs. J. L. Sinclair of

Lakeport, N. H., a well-equipped orphans' home was established, called Sinclair Orphanage. Today about 50 girls are receiving industrial training.

A Bengal-Orissa Chronicle

1840—Miss Hannah W. Cummings, first single woman missionary, arrived in India. Later she married Dr. Jeremiah Phillips.

1847—The Free Will Baptist Female Missionary Society organized at Lisbon, N. H., first woman's board of missions in the United States.

1851—Miss Lavina Crawford reached India. She died at Jellasure in 1882 after 30 years of devoted service.

1866—Work begun in Hindu zenanas, Midnapore.

1867—Work begun in Mohammedan zenanas, Midnapore.

1873—The Free Baptist Woman's Missionary Society organized at Sandwich, N. H.

1874—First missionary of the Free Baptist Woman's Missionary Society sailed for India. Dr. Mary Bachelier, was the second missionary, and has served more than 50 years on the Bengal-Orissa field.

1888—Sinclair Orphanage property purchased, named and occupied.

1896—First kindergarten opened in Balasore.

1905—Dedication of Bradbury Kindergarten Hall, Balasore.

1916—Union of foreign work of Free Baptist Woman's Missionary Society and Woman's American Baptist Foreign Mission Society.

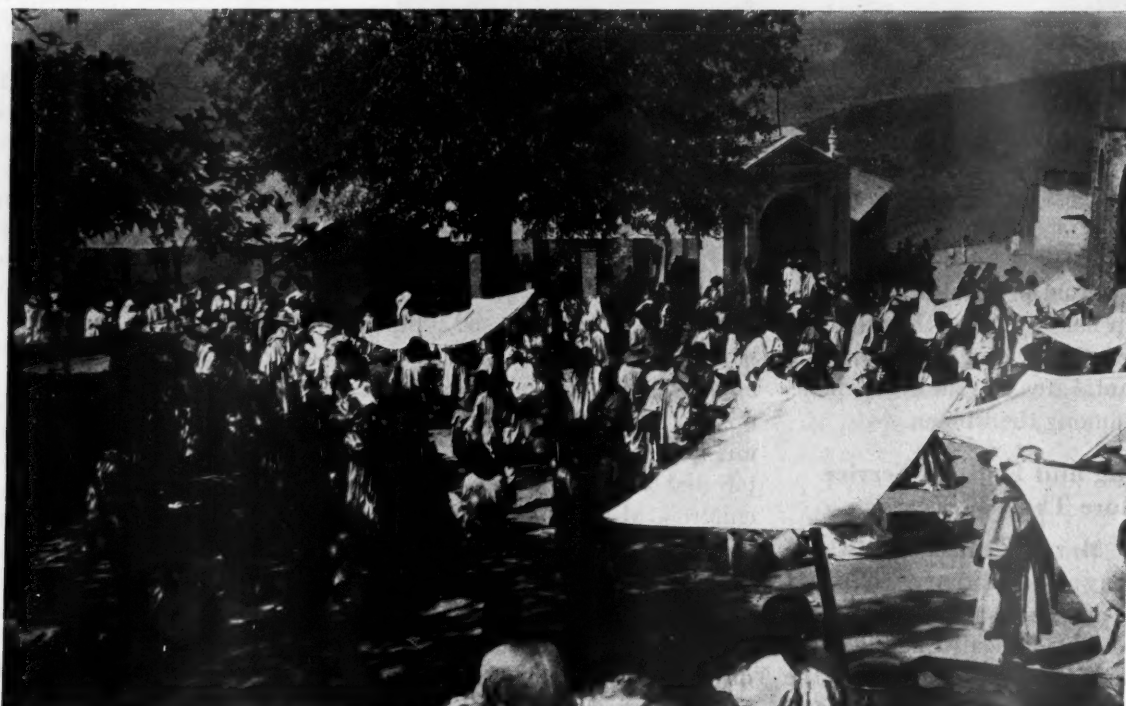


Four Santal children in the Bhimpore Kindergarten

TIDINGS



FROM THE FIELDS

*Market Day in a Mexican Village*

Our Work South of the Rio Grande

In the Sugar Cane House

COME with me to the sugar cane land, where the Baptist Church of Puebla, Mexico, has one of its missions. Atencingo is 65 miles from Puebla in the hot country. During the three-hour train ride the scenery changes from cornfields and apple orchards to fields of sugar cane and blue morning glories. The temperature changes from that of early November to July. We discard sweaters and coats en route. We are shivering when we leave Puebla, but in the afternoon we are perspiring and wilting in the heat.

However, the heat does not

affect the ardor and enthusiasm of this group. One of the young men of the church visits them every two weeks. On alternate Sundays the people study the Sunday school lesson by themselves. Miss Sanchez and I visited the mission twice in November. We arrived on a Thursday noon to be welcomed by a group of three who carried our rolls of bedding and bags to one of the homes. In the afternoon we had the women's meeting, and in the evening a devotional service for both men and women. Four expressed a desire to follow Christ.

The next morning we visited a family who had moved out into the country, and held a service in

their home. A half dozen from Atencingo accompanied us. At nine o'clock the walk up the railroad tracks and along the path through the waving cane was very pleasant. The sound of the water flowing through the irrigation ditches was refreshing. Before ten we reached a group of houses built of sugar cane stalks with thatch roofs. The mother in the home which we visited is a member of the Puebla church.

Can you picture the group in this primitive place? Some were seated on the straw mat, others on boxes and stools. As two of the men who accompanied us had attended services only a few times,

they came with many questions. For an hour we discussed their questions about the Virgin, fasting, divorce, and Jesus' emphasis upon character and right living. Before we opened the service, a couple of the men went out to invite the neighbors to join us. A group of 18 crowded into the small room to sing hymns and listen to a message from the gospel. I wish you could witness their hunger for the Word, and their appreciation of our visits.

After the service those who had come from Atencingo were invited to dinner. There on the straw mat we were served appetizing soup, Mexican corn cakes, chicken and bananas. We had to eat our meal hurriedly, for it was nearing train time. Needless to say it was a hot walk back to the station, but who cares, when one has had the satisfaction and joy of such a morning!—*Marjorie B. Hall.*

Gregorio's Mother Keeps Him Clean

The little mud-walled hut was one of a dozen or more all attached as rooms of one house built in the shape of a U. The nurse from the Baptist Clinic made her way gingerly along a narrow, dirty path which led through the center of the U. Since it is a custom to throw all the waste water of each home into this path, it usually looks like a pig pen, and indeed it is no uncommon sight to see a pig wallowing in one of the deep holes. Passing under a low roof which sheltered the door, I entered the home where little Gregorio was born and where his mother was so anxious to give him a clean, good start in life.

The room was about six by ten feet with dirt floor and white-washed walls, but this room had a small wooden window which opened like a shutter. One does not see many windows in these homes.

The furniture consisted of one cot—a wooden frame with strips of hide drawn across it—a straight chair, a small table and a basket which held the family wardrobe. The entrance or porch served as the kitchen and had no furniture whatever, but in one corner was a mound of earth packed solidly into the corner. On top of this were several rocks which supported the kettle above the fire.

If you were to walk into this home you would probably exclaim, "How can anyone be healthy living in such a place?"

I used to think the same way, but I have found that cleanliness can be achieved in just such homes as this one, and cleanliness goes a long way towards good health.

The poor people of El Salvador have none of the conveniences which we know and all their efforts to keep clean and healthy are made under very trying conditions. Nevertheless our believers, on Sunday and for other services, walk out of their little mud-walled, dirt-floor rooms, spick and span with dresses clean and starched, bodies bathed and hair combed. How they can do it is hard to see.

When I saw the mother a few hours before the baby's birth, she told me that she was anxious to follow instructions regarding the care of herself and the child; that she had called me to help and teach her, not because she had known me, but because she had seen some of the results of the

clinic work which had given her confidence. She also stated that she had attended a few times the Baptist Church in Santa Ana. At the mothers' class of instruction this woman is learning only a few things each time, but she tries hard to follow instructions carefully. Gregorio's mother plans to bring him to church soon and to place him on the Cradle Roll.

More than all of this, the missionary has in her mind the eventual accomplishment of certain other things with this family. As in the big majority of poor homes in this country, the parents of this baby live together without being married. I believe that when they have listened to God's word they will come to understand what is right about this matter and will regulate their lives as they should, before becoming church members.

Two of our boarding school girls completed the class of instruction for church membership and were baptized along with thirteen other young folk. The last to enter the water was the oldest son of one of our native pastors. The father baptized the boy. It was a solemn and joyous occasion, and the most impressive service I have witnessed in El Salvador.

Last fall our Santa Ana church celebrated its 24th anniversary. Because the celebration fell on Sunday there were no athletics or sports as in former years, but the day was filled with inspirational meetings and good things for the soul. All of our Baptist missionaries from San Salvador were present, so apart from all the meetings we enjoyed a rich Christian fellowship such as we had not been privileged to have before. We had not all been together at any time previous. The Santa Ana church has grown and prospered more than any other in the Republic in its 24 years.—*Juanita Woodburn, Santa Ana, El Salvador.*



The Baptist clinic in Santa Ana

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

For Missionary Reading Chairmen

A new supplemental folder, "A Missionary Reading Library," is now available. It contains all books listed during previous years including the one used in 1935-36. It is invaluable to all chairmen who keep records of the reading in the local church. Send 10 cents to the Department or to any Branch House of the Publication Society.

Sunday School Stories

A limited quantity of the following Sunday school stories, used in years past, is in stock:

PRIMARY—Yellow Blossom and Eagle Boy, Through the Round Moon Gate, Some California Poppies and How They Grow, The Honorable Neighbor's Garden.

JUNIOR—Children of the Sun God, Ching-O's Courage.

INTERMEDIATE-SENIOR—Following the Trail to the Great Spirit, Lighting the Way, Missionary News Concerning Japan.

These may be secured from the Department for 10 cents each or 25 cents for three.

Pueblo School of Missions

A successful School of Missions has been held at Calvary Baptist Church, Pueblo, Col., featuring "Pioneering To-day in Home Missions." The current home mission study books were studied by six classes over a period of six weeks. Average attendance was 200. The church is continuing the same plan for its Sunday evening services. At the close of the school a family fellowship dinner was arranged,

following which pictures were shown on the screen, and Dr. H. G. Smith delivered a lecture. Missionary songs were sung, and there was a display of missionary literature.

Los Angeles Repeats Convention Play

It would be expensive to take a local church to the Northern Baptist Convention at Colorado Springs, but it is quite easy to bring some high lights of the big event to a local church. Pastor Alvin P. Howells of the Highland Park Baptist Church, Los Angeles, Cal.,

concluded that the latter procedure would be far more expedient. So he secured Field Secretary Walter E. Woodbury and the "parson" in the Convention play to present "The Sound of a Trumpet" as given at Colorado Springs. Twenty women from the Women's Union represented the various mission fields. Some were attired in costumes of those nations. The church choir represented a congregation in a little meeting house, being addressed by their pastor. They voted unanimously in favor of the Forward Fund.

For Work Well Done

For years the National Women's Boards cooperated with the Department of Missionary Education in an award of 50 books to the District making the highest averages in the reading program. This was eventually taken over by the Department, which also awarded a loving cup for the best work in missionary education. Last year the cup was awarded permanently to the Columbia River District.

After a careful study of the whole subject, it seemed wise to give books instead of a loving cup and to revise the distribution so that more Districts would have the help given by having these fine books for use. With the approval of the Reading Committee at National Headquarters and the District Secretaries, the Department announces the following new plan.

BEGINNING JANUARY, 1936

For MISSIONARY READING

Districts securing highest number of points in proportion to resident membership on the Reading Program.

| | | |
|--------------|----------------|--------------|
| 6 books..... | 1st place..... | 7 books..... |
| 5 books..... | 2nd place..... | 6 books..... |
| 4 books..... | 3rd place..... | 5 books..... |
| 3 books..... | 4th place..... | 4 books..... |

In the other six district not included above, awards are given for the greatest gain over last year:

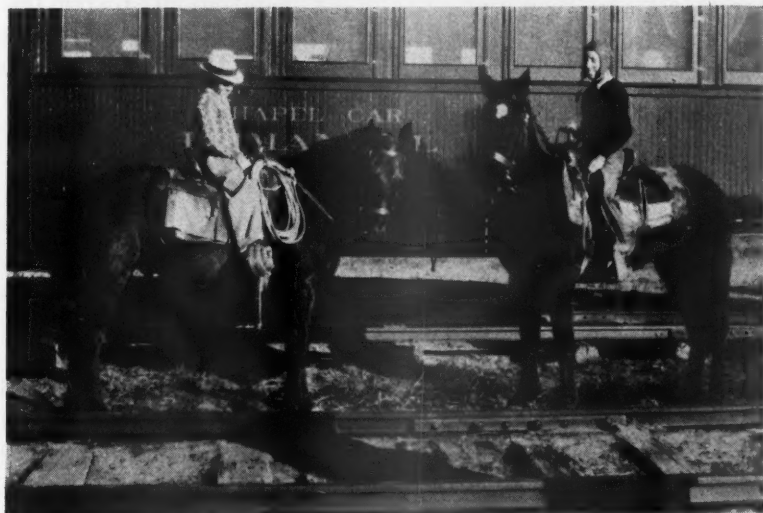
| | | |
|--------------|----------------|--------------|
| 3 books..... | 1st place..... | 4 books..... |
| 2 books..... | 2nd place..... | 3 books..... |
| 1 book..... | 3rd place..... | 2 books..... |

Method of computing averages same as in preceding years.

For MISSIONARY EDUCATION

Districts securing highest number of points in proportion to resident membership on Education Standards.

ROYAL AMBASSADORS



A Chapter on Wheels

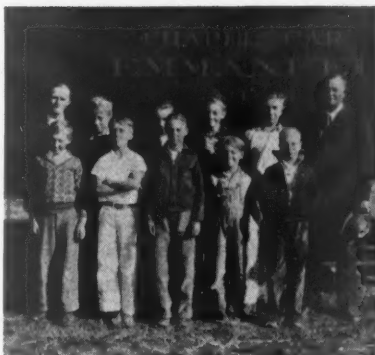
Rev. Howard Parry of the Chapel Car Emmanuel is the pastor looking after the new Royal Ambassador chapter with headquarters at Briggsdale, Col. The chapter is named after Roger Williams. This is one of our latest accessions to the Royal Ambassador family. A Missionary Map of the World has become a part of the Chapel Car equipment. Some of the boys rode to the organization meeting on their cow-ponies.

New Junior Royal Ambassadors

Pastor Harold L. Brown of the Calvary Baptist Church of Providence, R. I., realizing the need for a junior chapter, undertook three years ago to meet the need for boys between the ages of eight and twelve. For three years now this chapter has been developing its program and demonstrating its usefulness.

Two degrees were introduced and impressive rituals developed. The Pilgrim Degree for younger boys denotes seeking after knowl-

Royal Ambassadors of Briggsdale, Colorado, who hold their meetings in the Chapel Car Emmanuel



edge concerning Jesus of Nazareth, and is taken after certain requirements are met. The Disciple Degree is given after a boy is eleven years old, and when he has completed the requirements for discipleship. These include knowledge of the 12 disciples as recorded in the New Testament. The boy then learns about the giving of SUBSTANCE, SERVICE, and SELF.

This chapter, the Wilfred T. Grenfell chapter, enrolls 62 boys. As they graduate from the Junior

chapter, they become members of the Senior chapter. Other churches and both high and chief counsellors are invited to study the merits of this Junior chapter in Rhode Island. Information will be gladly furnished on request pending the preparation of printed literature.

New Chapters

New Chapters are being organized in Massachusetts and interest is growing. The Danvers Baptist Church, William Grimes, Pastor, Georgetown Baptist Church, J. W. Sillen, Pastor, and East Milton Baptist Church, Arthur DeWitt Paul, Pastor, have received visits from the High Counsellor and chapters are being organized. Several laymen have definitely stated that they thought Royal Ambassadors was the greatest movement for the development of boys in character and spirituality ever conceived. They are heart and soul for the organization.

Real friends like that will make possible the strengthening and development of the work.—Leland W. Kingman, High Counsellor.



WORLD WIDE GUILD

I never cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land;
But God have mercy on my soul!
For I am haunted night and day
By all the deeds I have not done;
O unattempted loveliness!
O costly valor never won!

—MARGUERITE WILKINSON

Unattempted! That is a haunting word, is it not? Are there any who have not attempted to read at least five books, to participate in our special Guild Projects, to assist in White Cross work, to share joyously in our Guild Gateways Gift? Read the above lines again and in the remaining two months of the Convention fiscal year "attempt great things for God" and the work of His Kingdom through your Guild activities. It will not be too late even after you receive your March MISSIONS to enter the Stewardship Contest. It closes March 15 and your essay with a sealed envelope attached containing your pen name, your age, your full address, must be sent to Stewardship Committee, Council on Finance and Promotion, 152 Madison Avenue, New York City. Good luck attend you!

*Faithfully Yours,
Anna J. Noble*

218 Lancaster Ave., Buffalo, N. Y.

Annual Guild Day

The dates of the N. B. C. are May 20-24 at St. Louis, Mo. The Southern Baptist Convention meets the week before, and beginning at noon May 18th and all day May 19th there will be joint sessions of the two Conventions.

At this writing, the middle of

January, it is not possible to announce the date of our Annual Guild Day Conference and Banquet, but we shall have it sometime, and when you read this the date will be settled and your State and Association Secretaries will have the information. Do plan to send delegates in large numbers this year.

News from the Guilds

WEST VIRGINIA

The Guild Girls in Weston, W. Va., have pledged \$300 this year and have paid to date on their pledge \$179. This gift is the free-will offering of the girls in the Guild as they have no suppers or sales to make money. They have filled their White Cross quota and have sent a Christmas box to the W. Va. girls in the Training School.

A PICNIC AT MINONK, ILL.

We have twenty-seven members between the ages of twelve and fifteen, full of enthusiasm and ready to work. Seven attended the State House Party last summer at Lake Bloomington. Our White Cross is ready to send to China, and

the girls are dressing dolls to send in a Christmas box to the Philippine Islands. Six have already qualified in the Reading Contest (September 21st) and we are greatly enjoying our program taken from "The House of Dreams." The enclosed picture was taken after our picnic supper.

PHILIPPINE ISLANDS

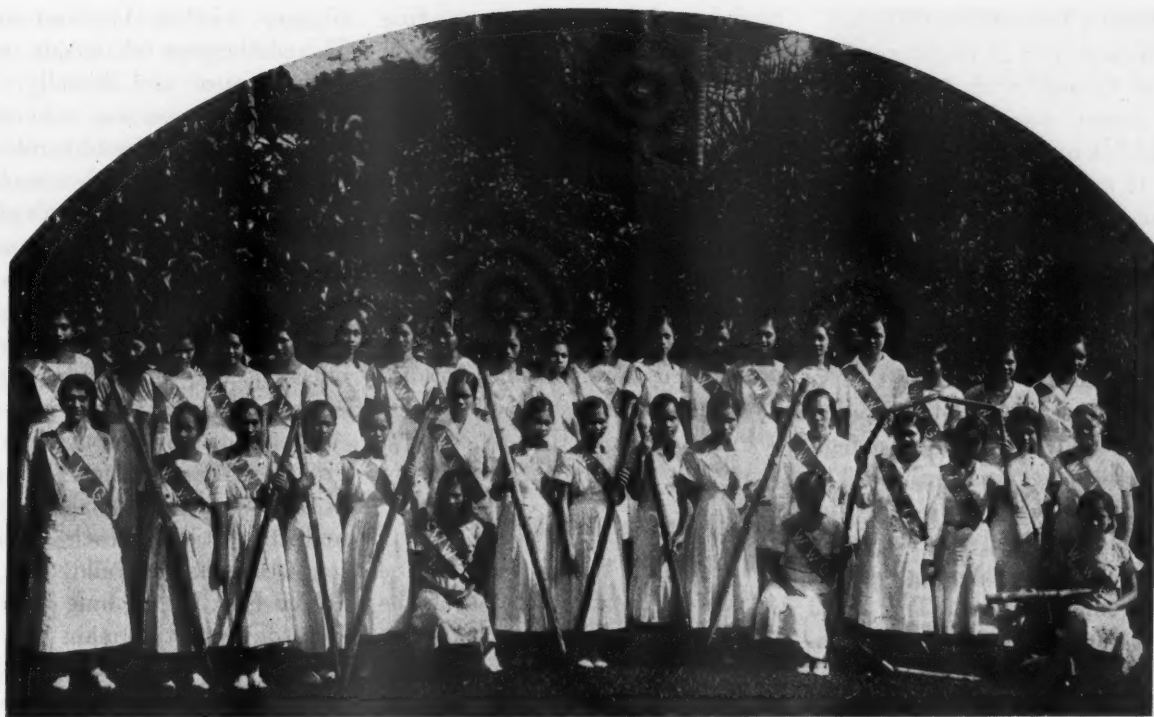
Capiz, P. I.

Dear Miss Noble:

Last year our Guild meetings were interesting and quite successful due to the able leadership of Miss Adams and Miss Pettit, our advisers, and Miss Gederica Garcia, our president. Then we had quite a cooperative group of girls who did their best to make our Guild a success. At the beginning of the year we had 12 girls initiated into the society. We had a beautiful initiation service. All the girls wore white with blue bands on which W. W. G. was printed. We had a candle service at the end of the initiation service and sang "Blest Be the Tie." In October we will have 17 more to initiate. During the year we staged two pageants, one of which was "Shall the Star Shine Tonight?" written by Miss Adams. We showed this twice, once in our Guild meeting and in the church. We had a big crowd and they all enjoyed it very much.



Miriam Chapter of the World Wide Guild at Minonk, Illinois



The Margaret Suman World Wide Guild Chapter at Capiz, Philippine Islands

Several nations were represented in this play like Japan, China, Philippines and India. The members contributed a small sum of money and bought materials which were made into dresses and blankets for the leper children in Cullion. Our president also was able to collect a little sum for our white gift to the church.

Each member was required to read five books, one inspirational, two about foreign lands and two about home missions. There were only two or three members who were not able to read the required books. We had a chart in which our names were printed and names of the books we read. A star is placed opposite our names each time we finish a book. This encouraged every member to read.

Sincerely yours,

Paula Gonzales

OREGON

Guilters of Willamette Association, Oregon, held their annual Vesper Service at Sellwood Baptist

Church in Portland. Inspirational music and quiet talks created a worshipful atmosphere. The climax of the service occurred when a representative from each chapter in the Association presented one-half of the chapter pledge toward the Guild Gateways Gift. Each girl mounted the platform and walked through a white gateway to a manger lighted by a shining star. Here she placed her gift and then knelt nearby in reverent attitude while a part of "The Vision of Sir Launfal" was read. A beautiful candle-lighting ceremony closed the impressive service.

NEBRASKA

The enthusiastic State Secretary for Guild work in Nebraska, Miss Belle Manley, staged two Rallies last fall, one in North Platte and the other in Holdrege. They were held a week apart with the same general theme and program outline, and towns adjacent to each center sent delegations. Guild Gateways was the theme for decora-

tions and toasts at the banquets, and in Holdrege the climax was the Guild Vesper Service the first of December. They also had the privilege of hearing Rev. L. C. Smith, a missionary to India.

SOUTHERN NEW YORK VESPERS

For the first time in several years a very lovely Vesper Sunday Service was held at Madison Avenue Church with the new Association Secretary, Miss Mary Beth Fulton, presiding. There were delegations from some of the suburbs, and 56 girls took some part on the program. The welcome was given by Dr. G. C. Moor; there were two trios and a solo, a song in Spanish by the First Spanish Church Guild, and a most inspiring talk by Margaret Applegarth. This was followed by a candle-lighting service for people of all continents, Asia, Africa, Europe, North and South America, "Follow the Gleam," the Guild Covenant, prayer and taps. The whole service was dignified, worshipful and impressive.

BUFFALO'S VESPER SERVICE

This was held at Hedstrom Memorial Church with 200 present. The theme was "Light for the World." A most unusual and beautiful 15 minutes of organ recital by a Guild girl created an atmosphere of reverence and expectancy. There was much singing of stately hymns of the church, Bible selections on "Light," a talk by Alma Mater, and a beautiful candle-light service. As those 200 lighted candles were lifted high in pledge of rededication the effect was thrilling. The service was followed by a delightful Tea which enabled girls to go directly to their own Young People's and evening services. The social aspect of this chat over the tea-cups is always a delight.

COLORADO

A very impressive Vesper Service was held by the local Chapter in Grand Junction, Colo. There were delegates from Palisade, Pear Park, and Fruita Guilds. Christmas provided the motif for the service, and the decorations were tall lighted tapers. The singing of carols opened the service, followed by several brief talks, each preceded by the reading of a beautiful poem. "I planted a Rose," symbolic of the Guild flower, the white rose, opened the Initiation Service when six new members were brought into the organization. The reading of a Christmas story and the annual offering for missions closed a very beautiful and impressive service.

ILLINOIS

This one was in Pekin, Ill., when "Gates of Lights," our new pageant, was used. At the close, while the organist played softly "Follow the Gleam," the members passed one by one through an archway of dedication to the front where each girl lighted her candle and

took her place in a line extending across the front and down the side aisles of the auditorium. When all candles were lighted, the members repeated in unison the Guild Covenant, and remained standing with lighted candles during the Prayer of Consecration by the Pastor. Then the ordinance of the Lord's Supper was observed. It was a most impressive service. The girls wore their new costumes for the first time. These were made of blue rayon with the letters W.W.G. in silver paper across the front.

ONE MORE IN VERMONT

On Guild Vesper Sunday, the Green Mountain Chapter of the First Church, Chester, Vt., sponsored a vesper service. Over one hundred girls were present, some of them travelling forty miles over

slippery, winding Vermont roads. Though the snow fell outside, inside it was warm and friendly. The Christmas season was ushered in by a worship service of carols and Scripture, led by a high school girl assisted by a robed women's choir. The prayer was offered by a member of a visiting Guild. An arrangement of "Silent Night" for organ and piano was played during the offering. The offering was given toward the special Guild gift.

Greetings were brought to the group by Miss Florence Thompson of Ludlow, Associational Secretary, and Mrs. Otis R. Heath, Counselor of the Chester Guild.

The Rev. Helen June Heath of Addison was the main speaker. At the close of her inspiring talk, she led the group in a beautiful candle-lighting ceremony.

Children's World Crusade

Rally Day

In planning the year's work a year ago, we arranged to have our National Rally Day during the week of Easter vacation so that we might avoid Saturday, which is inconvenient for some churches. This makes it possible to have a morning and afternoon session, children bringing their box lunch and the entertaining church serving hot cocoa.

It would be glorious if every church in the Association were represented at the Rally. Last year this happened in one Association in Eastern Maine. Let's have ten Banner Associations this year.

In planning the program see that every group participates in some way. Keep it short and varied, with wholesome appeal to the most noble in the children and one story

or dramatization that will give them a chance to laugh. The reports of the year, some of the lovely poems that we have had in MISSIONS, the Special Memory Assignment, the Spanish or Telager words to "Jesus Loves Me," a piano solo, a simple chorus sung by a group or a quartet of children,—these are some of the things that children enjoy.

Since boys and girls are good story tellers, use them. What could be nicer than one of the stories out of the booklet "Children of the Happy Shelter" which our Miss Holmes wrote. There are some stories that can be dramatized which we have heard this year. Then we may impersonate our Special Interest Missionaries. Because we have studied so many countries this year, we should have no trouble in collecting a

number of objects from some of them. And if any groups have done some good White Cross work or made some posters or note books, they should be exhibited.

We have never suggested an offering at the Rally, but there are expenses connected with it that should not be borne by the Secretary, and some Associations have found that the children were glad to bring a gift to help with the expense. It should be explained on the Sunday before so that no one will expect the gift to go to the missionaries and then discover that it was used otherwise.

May we all have a very happy Rally.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

BOYS' AND GIRLS' COLUMN

Orange, California

Dear Miss Noble:

Enclosed you will find three pictures from our Junior Department of the First Baptist Church, Orange, California, which is also a Crusader Company. Number 1 is a

picture of the Department on Promotion Day. Number 2 is our "Japanese Garden." We built this to be used by the Missionary Society in giving the play "Thru the Torii." Number 3 is our "Japanese Tokonomah." We liked our study of Japan very much.

We are beginning the study of Mexico now. About a week ago we gave a play in tableaux from the book "Jumping Beans." A young



lady, one of the Department teachers, told the story and the children acted the parts dressed in true Mexican costumes. We enjoy our C. W. C. Meetings very much.

Very sincerely,—R. W. Slater.

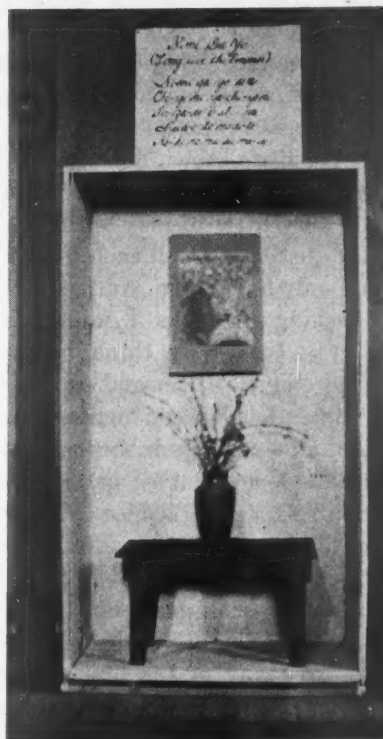
Swatow, China

Dear Friends of the C. W. C.:

Although I am supposed to be a missionary in China, yet I have lately been away down South to Siam to visit our Chinese Christian friends there and to help them in their work, so I want to tell you a little bit about Siam and the Chinese people who live there.

Siam is a beautiful country with waving palm and cocoanut trees towering over the landscape. The land is very flat and jungles abound everywhere. Near the capital city, Bangkok, there are many canals which wind in and out through the forests, and as one rides along in a boat he frequently will see little cleared spaces along the canal-side, where there is a little native house of one or two rooms without glass windows or doors, but with wide verandas set up on stilts with a roof of palm leaves. Around the house are betel-nut, banana and cocoanut trees. Under the house one may see some pigs, chickens or ducks; on the porch you may see the children at play, or perhaps they will be swimming in the canal or paddling their tiny canoes.

Baptists have a church in Bangkok for the Chinese; it is the oldest



Crusaders of Orange, California, and the Japanese Tokonomah and Miniature Garden which they made

Chinese Baptist church in all the world. It is the oldest Protestant church in Siam, and it recently had a birthday party to celebrate its 102nd birthday.

What sort of a party do you think it was? And what was the birthday gift? A fine new building set in a large piece of ground with lots of room for a children's playground where you could have a dandy time playing ball! It was given by our Foreign Mission Society to take the place of the three narrow shops which the church had used as worship hall for nearly 100 years. My, weren't our little Chinese friends glad to get out of that crowded, uncomfortable place where there was hardly room for their Sunday school classes, and to move into the beautiful large new building where there is plenty of room for everything? If you look in *MISSIONS Magazine* for January 1936 you can find a picture of it. That was the birthday present given to the Chinese, who in turn offered it to the Heavenly Father for use in telling people about His love for us all, Chinese, Siamese, Americans and everybody. Isn't that the finest kind of a party?

Some of you have written to me; your letters made me happy and I thank you very much. I hope more of you will write, too. Then perhaps I can write you another letter to be printed in *MISSIONS*, where you can all see it.

Your missionary friend,
Kenneth G. Hobart.

Leopoldville, Belgian Congo
November 20, 1935

Dear Friends:

I am a missionary's child out here in Africa. One day I felt rather sick and mother put me to bed. Several days later I got a parcel from a friend at Sona Bata, containing two little pickaninny dolls and a quilt. The dolls I named "Kiese" and "Matondo"

which means Joy and Thank-giving.

I became so ill that I had to go to the hospital for two weeks. While there mother made several dresses for Kiese and Matondo. I enjoyed playing with them almost more than anything else. Now I am back home again.

Today I brought home two little native girls whose mother wanted some medicine. While mother was getting the medicine I allowed them to play with my little Kiese and Matondo. They just loved them and asked me to give them each one. But I did not as they are the only little brown dolls I have. The little Congo girls here have very, very little to play with, but would just love a doll each if they could only have them. And while I am asking for dolls I might as well say that they think brown dolls are much better and superior to white dolls. Some make dolls out of all sorts of rainbow-colored rags and some out of grass, but they aren't a tiny bit nice.

If you would like to make Congo kiddies very, very happy, won't you please send out some little BROWN dolls? I say brown because so many of the black dolls aren't nice but supposed to be funny. Thanks ever so much.

Yours affectionately,
Catherine MacDiarmid.
(10 years old)

Monkey Business

By ADA STEARNS of Bengal-Orissa

We have a little Sunday school on the outskirts of Midnapore and every Sunday afternoon we are greeted with shouts of welcome as the little coolie children dash into their houses to put on something in the way of clothes, since they are forbidden to appear without any.

On the way home recently, I heard a disturbance in the road

just ahead. People were shouting and I could hear stones and sticks whizzing through the air. The road was winding and I had to get very near before I could see a thing. Then what a sight! In an unusually high tree full of green fruit sat about a dozen or 15 mother monkeys, each with a black face, each with a mango in her hand, eating away, and, if you can believe it, each with a baby monkey in the little tuck-away place on her tummy. Under the tree women had gathered to drive them away and save their fruit, but the monkeys were as unconcerned as could be. They ate enough green mango to give them a stomach-ache for life. They picked and ate and ate and picked, and the poor women groaned, for they are very poor.

I wondered why all those mamma monkeys were in one place like that. The little ones were all about the same size and about half of them were playing around in the tree. The rest clung to their mothers as they leaped from branch to branch to find bigger mangoes. That evening I asked about it and an Indian told me that the father monkeys hate the little boy monkeys, and they kill every one they find. The mothers, to protect them, form little bands and go off by themselves until the young are big enough to protect themselves. That was why the mothers were so cross at us and why the young were staying so close to them. One day four or five were playing a tumbling game in a tree and suddenly they all fell into a water tank with a splash. That suited the people fine and they had a big laugh, for the monkeys often spoil what little the poor people get in their tiny gardens. (*This looks as if there is one place in India where girls are more welcome than boys.—M. L. N.*)

THE CONFERENCE TABLE

The World Mission of Christianity

A NEW sense of urgency is evident among Christian groups. At the Foreign Missions Conference of North America (see page 162) in January and at the meeting of the Baptist Council on World Evangelization in Chicago in December, many hours were spent in considering the serious world situation. At both meetings it was agreed that life cannot be reduced to a one-world level. In some way we must for our own salvation rediscover a world of spiritual realities. Nothing else can enable us to combat the devastating pessimism engendered by the secularism and materialism of the last two decades.

As there comes a deeper realization of where the world is heading, thoughtful Christian leaders from all parts of the world are prayerfully considering the problem. Dr. Francis B. Sayre, Assistant Secretary of State, calls attention to the fact that science and material things have not been enough. "We must go back," he says, "to the living Christ. Unless men learn to love Him, they will not follow Him. Neither will they learn how to master life. That is the mission of Christianity to the present world. As one catches the vision of all that hangs upon the outcome, the call of Christ becomes the most exciting challenge in the world today."

Kagawa, too, lays emphasis upon the challenge of Christianity today as he presents thrilling possibilities for Christian people to take the good news to great untouched groups in his land.

With such questions and solutions uppermost in the minds of thoughtful Christians everywhere, the following statement from our

Council on World Evangelization deserves more reading:

In considering world evangelization in its broad implications one is compelled to face the prevailing mental attitudes of our day: (1) a sense of futility; (2) a lack of assurance; (3) cynicism.

If Christians are to crusade against these attitudes they must go forth with a sense of individual mission. So, too, they must undertake to create in others a like sense of mission. Such a sense of mission saves us as individuals from the blighting sense of futility, lack of assurance, and cynicism.

If we are to go forth in such a crusade, not only as individuals but as members of a fellowship group, the church, and as members of a world wide service agency like our own denomination, we must have a sense of mission for the church and for the denomination as well.

That such a sense of mission is shared by very many within our church and within our own denomination we cannot doubt. In this conviction we find our denominational solidarity. In the confidence of such a spiritual solidarity our missionaries have gone forth to the ends of the earth and world wide commitments involving many millions of dollars have been made. This sense of denominational solidarity has been sustained to a remarkable degree by the generous gifts of a great multitude of people.

But now! Now in this hour of the world's greatest need, in the hearts of many there is a disturbing sense of denominational insecurity—a lack of spiritual solidarity.

This was expressed in small group conferences just prior to the recent meetings of the Council on Finance and Promotion.

It has been suggested: (1) That not a few of the youth even in Christian families and others within the churches

have no conviction that the church has a mission and have less assurance of the denominational mission; that many young people and others are finding their own sense of mission in efforts to meet the economic, social and political confusion of our times. (2) That a considerable group of ministers, perhaps a larger number of laymen, while believing that the church has a mission, have come to doubt the mission of the denomination and are seeking another channel as an outlet for their world concern. (3) Others with a somewhat different viewpoint are questioning the policies, program and leadership of our denomination and are turning their gifts into other channels.

It is the conviction of many that these situations require not only the cultivation of a sense of mission within the individual, and for the church, and for the denomination, but that anything like a spiritual solidarity of the denomination demands a sympathetic approach to individuals and to groups with a frank recognition of the problems involved and a painstaking effort to meet mind with mind and heart with heart in the working out of concerted thinking and cooperative action.

The Council on World Evangelization has accepted a distinctive ministry to individuals and to small groups without in the least discrediting or relaxing the concerted efforts of the denomination through widespread publicity and mass approach. But there is a conviction that another type of approach at this time is imperative and that this approach should be of person to person.

To this end members of the Council on World Evangelization have enlisted in a crusade to help to create or to recreate a sense of mission in individuals, and for the church, and for our denomination. We, therefore, plan to go forth immediately in such a crusade and to enlist others to join us until the program of world evangelization of Northern Baptists is undergirded by individual loyalty and participation.

What part shall Baptist women have in this constructive attempt to meet a real need?—*Mrs. Leslie E. Swain.*

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

"If" for Program Chairmen

IF your programs for the current year have been "more interesting than ever;" or

IF you presented White Cross, Civics, MISSIONS or *Milestones* in some unusual way; or

IF your society issued a year book—

YOU will surely be interested in the annual Program Contest. Two sets of prizes are offered—one for programs and one for year books—as follows:

First prize: \$3 worth of 1936 books; *second prize:* \$2 worth of 1936 books; *third prize:* a subscription to *New Literature*.

A subscription to *New Literature* will be awarded also to the group sending the best plan for increasing the membership, the attendance, or the interest in any phase of the society's work. The contest closes April 15, 1936. Address all entries to the Conductor. None will be returned. Remember that 1935-1936 year books are eligible.

"And the King of Glory Shall Come In"

Under this title, the Committee of Conference has issued a new series of worship services. Each of the six is complete with suggested hymns, Scripture, the leader's message and prayer. The authors of the programs are as follows:

The Gates of Paradise, Mrs. William S. Abernethy; *Two Gates*, Mrs. Orrin R. Judd; *The Gate Beautiful*, Jessie Burrall Eubak; *The Locked Gate*, Mrs. W. P. Topping; *Inside the Gate—Or Outside*, Mrs. James Kingsland Romeyn; *Three Gates on a Side*, Margaret T. Applegarth.

As indicated by the titles, the underlying thought of the programs is "gates," but this does not limit their use. They will be found inspiring not only in local meetings, but in State and Association gatherings as well. The price is 10 cents; order from American Baptist Publication Society.

"Between Two Centuries"—Dramatized

A dramatization of *Between Two Centuries*, written by Mrs. Walter Halbert, opened the program series of the Women's Union of Winfield, Kansas.

If you wish a copy, send 25 cents to Mrs. Walter Halbert, Winfield, Kansas.

The setting of the first act is a pioneer home of a century ago. The conversation of two women, one of them a girlhood friend of Ann Judson, reveals living conditions, "missionary headlines," and the beginnings of women's missionary work. (This is based on the first chapter.) The second act pictures life in 1936 "in a modern home in any town in Kansas." The participants represent members of the local missionary society gathering at the home of one of their number for the regular meeting. Their conversation, relating to every-day happenings in the community, shows the striking contrast between the present and 1835. (This is based largely on the last chapter.) Then the meeting is called to order, and a well-prepared and interesting program on the centennial fields follows. The main features are historical talks by four members, each one dressed in the costume of the field she

represents. At the close, participants and audience joined in singing "Faith of Our Fathers" and in a prayer of gratitude for the progress of missions and for the part women have had.

Presenting "Missions"

At least once a year, MISSIONS ought to be presented in a dramatic way. That this can be done without interfering with the regular schedule of program topics was recently demonstrated by the Women's Auxiliary of Calvary Church, Denver. The sketch, *MISSIONS Speaks*,* was used as the framework of the program, but since the topic was Latin-America, the characters who convert the *Indifferent Church Member* were all from Latin-American fields. Each one stepped out of a large model of the magazine to tell her story. National costumes enhanced the effect. Attractive souvenir programs listed the participants and challenged the members with "How about YOUR subscription?" At the close of the program, the Club Manager was on hand to take subscriptions.

An Appreciation

The familiar "open gate" design—sometimes slightly varied—has been used by scores, perhaps hundreds, of missionary societies, but it remained for the Oak Hill, W. Va., women to introduce a personal note. When preparing their year book, they recognized in the current theme an opportunity to express their appreciation of the devoted service of Miss Mary Elizabeth Carr, who organized the society 28 years ago. The cover of the year book, with hand-lettered title, serves as a background for a snapshot of Miss Carr on the veranda of her home. An *open gate* and a pathway leading to her garden are in the foreground. Miss Carr, a retired missionary, is keenly interested in missions.

* Free. Write to MISSIONS Office.

Secretarial Changes at Baptist Headquarters

The Foreign Mission Board announces with deep regret the resignation of two members of its secretarial staff, and the retirement of a third.

Rev. Herbert F. Cawthorne came from the pastorate in 1922 and has served effectively as Associate Secretary in the Budget and Research Department. On account of impaired health he is obliged to terminate his work. The present staff will carry his duties by a redistribution of work. Associate Secretary Francis C. Stifler, D.D., also tendered his resignation on the advice of his physicians who have counselled a program calling for less exacting labors.

In thus accepting their resignations the Board expresses deep sympathy and the earnest hope that speedy relief and renewed strength may be granted to them.

Dr. Stifler's inability to continue his work is a serious blow, but the Board is fortunate in having found as his successor Rev. Walfred Danielson, Dean of the Junior College at Bethel Institute, St. Paul, Minn. He is a former missionary, having rendered two terms of effective service in Assam. He brings to his new task an abiding interest in foreign missions, a background of long experience and a broad denominational acquaintance.

The Board also announces the retirement of Dr. Arthur W. Rider, who has rendered distinguished service for 37 years. He passed the usual retirement age several years ago, but he has continued his work with uninterrupted zeal and effectiveness. To succeed him, the Board has appointed Rev. Jesse R. Wilson, formerly a missionary in Japan and during the past 10 years Executive Secretary of the Student Volunteer Movement, whose quadrennial convention was

reported in February MISSIONS. Mr. Wilson is well known from the Atlantic to the Pacific. He began his new work on February 1 with headquarters at 313 West 3rd St., Los Angeles, Cal.

A special meeting in recognition of Dr. Rider's long service will be held at the time of the Northern Baptist Convention at St. Louis.

Kagawa in March

The itinerary of Dr. Toyohiko Kagawa in March should enable many Northern Baptists in the Middle West and in the East to hear him. The schedule of appointments follows:

1—Muncie, Ind.

1—De Pauw University.

- 1-2—Indianapolis, Ind.
- 3—Kalamazoo, Mich.
- 4—Cleveland, Ohio.
- 5—Cincinnati, Ohio.
- 6-7—Columbia, Ohio.
- 8—Southeastern Ohio.
- 8-13—Louisville, Ky.
- 14-15—Little Rock, Ark.
- 16—Houston, Texas.
- 17-18—Austin, Texas.
- 19—San Antonio, Texas.
- 20—Rest.
- 21-22—Dallas, Texas.
- 23—Travel.
- 24—Chicago region.
- 25-27—Detroit, Ann Arbor, Mich.
- 28—Rest.
- 29—Buffalo, N. Y.
- 30—Elmira, Hornell, Olean, N. Y.
- 31—Wilkes-Barre, Scranton, Pa.

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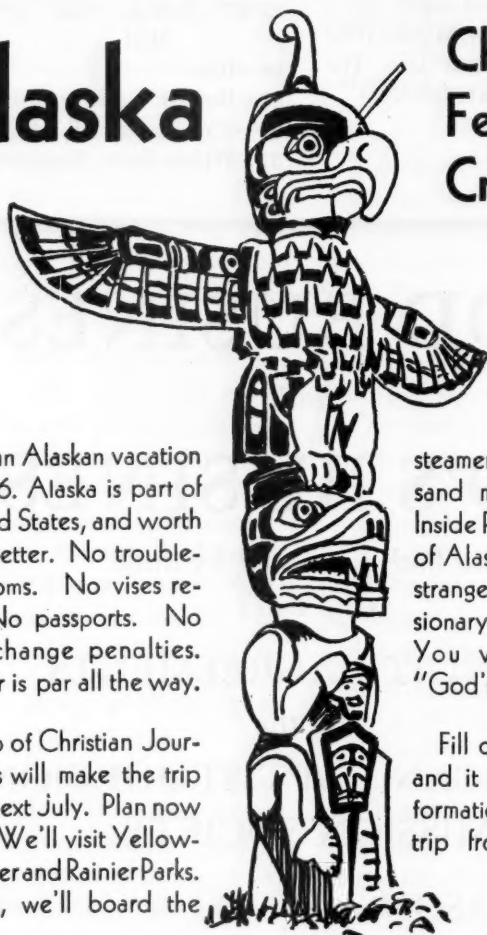
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LETTERS

From the Editor's Mail Bag

(Continued from page 133)

the Woman's Board also distributed a statement of facts. Copies of this are available and requests have been received. I am sorry that the work of the Woman's Board was thus overlooked. —Janet S. McKay, Woman's American Baptist Foreign Mission Society.

NOTE.—To Dr. Wright, regret for inaccuracy in reporting; to Dr. Huntington, regret for unfortunate inference from an editorial phrase; to Miss McKay, apology for unintentional omission.—Ed.

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WHO ARE THEY? This is a question we would like answered. We are holding a number of sets of answers to the 1935 Question Box which contained no name or address. Most of them are correct and entitled to prizes. So if you failed to receive any acknowledgment of your answers, we shall be glad to have you write us, giving such information as kind of paper used, whether the answers were typed, written in ink, pencil, etc., so as to enable us to identify them if possible.

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Earnest Young Preachers and a Drunken Holy Man

A group of young men from one of the village churches accompanied me to a great Hindu Festival at Niligiri to give their witness to the crowds in attendance. The contrast between their earnestness and the life of the holy man who lives in a cave above the spot where we preached is a vivid picture of what a change Christ brings to India. The holy man is called in the vernacular "the Intoxicated One," not because he is intoxicated with the divine but because through drugs and liquor he keeps himself in a continual trance-like daze.

So there is a great opportunity before us. There is much questioning today on the part of some concerning the value and justification of an active evangelism that demands definite open decision and separation from past associations and all they represent. When one sees in actual life that which Christ can do and is doing for and in the lives of persons who pay the price of open acknowledgment followed by daily surrender to Him and His way of life, one can no more hesitate to commend Him by every possible means at one's disposal than one would hesitate to recommend a doctor's prescription of quinine mixture to a malarial patient. The Christian message demands a separation from the world and creative, transforming activity in the world. The work of evangelism is at the heart and center of the whole missionary enterprise. From the fundamental transformation which

evangelism attempts to bring about, flow the powerful impulses and motives that make possible schools, medical work, economic uplift, and social service.—William Osgood, Santipore, Bengal.

WHO'S WHO In This Issue

Dana M. Albaugh is an Associate Secretary of the Foreign Mission Society. He was formerly a missionary in Belgian Congo.

Sterling Beath is on the Faculty of the University of Shanghai.

Ethel M. Downs brough is a missionary attached to the Italian Baptist Center in Philadelphia, Pa.

A. A. Forshee is Secretary of the Boston Baptist Bethel City Mission Society. He was formerly a missionary in the Philippine Islands.

Coe Hayne, Mrs. Orrin R. Judd, and Frank W. Padelford need no introductions to readers of MISSIONS.

Carrie A. Shurtleff is a missionary in West China, in service since 1920.

Constance M. Vichert is the wife of Rev. Clarence G. Vichert, missionaries in West China since 1930.

Rufus Washington Weaver is Secretary of the Columbia Baptist Association of Washington, D. C.

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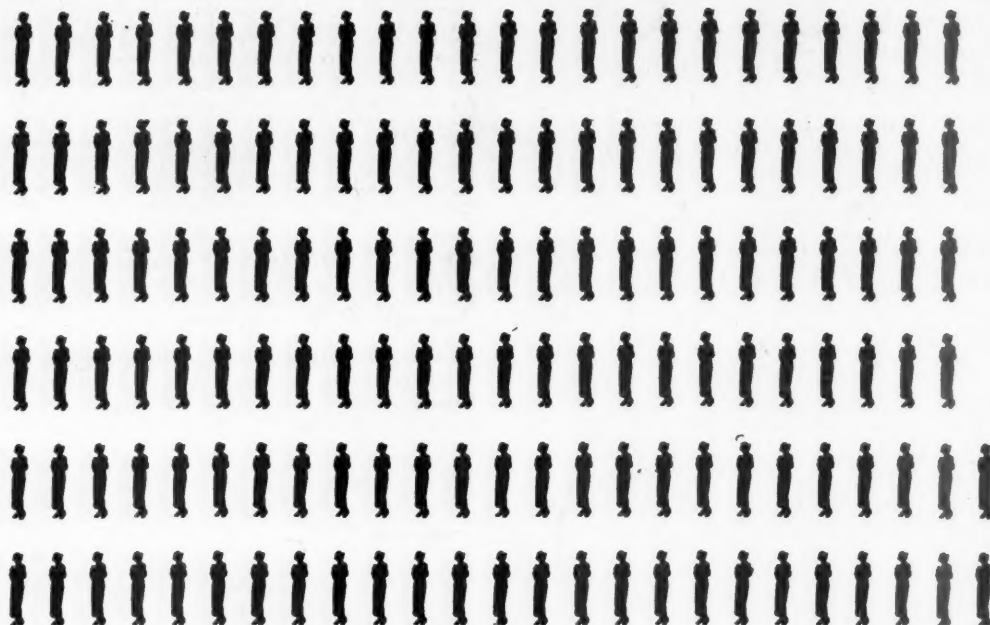
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